



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07594361 7

1-2 = ok (cf. Doc. 7)

ED

SH
Carl

1-2 = OK (cf. Doc.).

ED

S

Car

AN
HISTORICAL ACCOUNT
OF
THE ORIGIN OF THE COMMISSION,
APPOINTED TO INQUIRE CONCERNING
CHARITIES
IN ENGLAND AND WALES;
AND,
AN ILLUSTRATION OF
SEVERAL OLD CUSTOMS AND WORDS,
WHICH OCCUR IN
THE REPORTS.



BY NICHOLAS CARLISLE, F.R.S., M.R.I.A.,
ASSISTANT LIBRARIAN TO HIS MAJESTY,
AND FELLOW AND SECRETARY OF THE SOCIETY OF ANTIQUARIES
OF LONDON.

AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE; BUT THE
GREATEST OF THESE IS CHARITY. *1 Corinth. c. xiii. v. 13.*

LONDON:
MESSRS. PAYNE AND FOSS, No. 81, PALL MALL.
1828.

Printed by W. Nicol, Cleveland-row, St. James's.

CONTENTS.

	Page
Introduction,	1
Suppression of the Monasteries,	5
Concealed Lands,	15
Superstitious Uses,	19
Statute of Mortmain,	22
Ancient Establishments, still in existence,	24
The Hospital of St. John the Baptist, in Ripon,	24
The Hospital of St. Mary Magdalen, in Exeter,	24
The Hospital of St. Mary Magdalen, in Winchester,	36
The Hospital of St. Bartholomew, in Gloucester,	37
The Maison Dieu, in North Allerton,	38
The Three Kings of Cologne, in Bristol,	40
Investigations instituted by Parliament, relative to	
Charitable Donations,	46
Special Visitors,	91
Exceptions,	93

	Page
King's Bounty,	- 94
Restoration of King Charles the Second,	- 96
Schools,	- 98
Voluntary and Casual Contributions,	- 101
Suspended,	- 101
Revived,	- 103
Deteriorated,	- 105
Exhibitions,	- 120
Libraries,	- 125
Impropriations,	- 128
Augmentations of Ecclesiastical Benefices,	- 131
Sermons,	- 132
Psalmody,	- 139
Loans,	- 141
Lost Charities,	- 148
Private Security,	- 150
Personal Representatives,	- 151
Deeds,	- 152
Civil Wars,—and Fire of London,	- 156
Water Conduits,	- 166
Planting,	- 168
Manufactures,	- 170
Trades,	- 174
Gloves,	- 176

CONTENTS.

vii

	Page
Coals, - - - - -	179
Power of Attorney, - - - - -	185
Trustees, - - - - -	188
Ignorance of the existence of Charities,—and	
Resolutions of Vestries, - - - - -	189
Court of Equity, - - - - -	191
Subsidies, and Fifteenths, - - - - -	193
Poor Rates, - - - - -	199
Second Poor, - - - - -	206
Lots, - - - - -	209
Marriage Portions, - - - - -	212
Debtors, and Prisoners, - - - - -	215
Early Notice of Bread, - - - - -	219
Ancient and Local Denominations of Bread, - -	222
Ancient Customs, - - - - -	227
Archery, - - - - -	232
Bell-Ringers, - - - - -	235
Curfew Bell, - - - - -	240
Candle-Light, - - - - -	241
Strewing of Rushes in Churches and	
Great Halls,—and Preaching in the	
open air, - - - - -	244
Paul's Cross, and Preaching there, - -	255
Care Sunday, - - - - -	266

	Page
Whittle-gate, - - - - -	269
Cock-Pennies,—and Hat Money, - - - - -	271
Salted Meat, - - - - -	273
Ancient Payments, - - - - -	277
Easter Bread, - - - - -	277
Whitsun Ales, and Church Houses, - - - - -	278
Dog Whippers, and Sleepers in the Church, - - - - -	281
Bull Charity, - - - - -	283
Cremitt Money, - - - - -	284
Head-Silver, - - - - -	286
Ancient Appellations, - - - - -	287
Sepulchral Monuments, - - - - -	315
Rose-Trees, and dressing the Graves with Flowers, - - - - -	321
Conclusion, - - - - -	328

TO THE
RIGHT HONOURABLE
CHARLES MANNERS SUTTON,
SPEAKER OF THE HOUSE OF COMMONS,
&c. &c. &c.

SIR,

WHEN I requested to have the honour of Dedicating this Work to YOU, I anticipated the Courtesy which I should receive.

The Reports, to which the following Observations refer, have been welcomed by the Unanimous approbation of the Country, and are an eminent instance of

how much the Public Good may be promoted by the Liberality and the Discretion of Parliament.

I have the honour to subscribe myself,
with the highest respect,

SIR,

Your most obliged,

and most obedient Servant,

NICHOLAS CARLISLE.

*Somerset Place,
29th of January, 1828.*

INTRODUCTION.

HAVING lately made a GENERAL INDEX to THE FIRST FOURTEEN REPORTS of THE COMMISSIONERS who are appointed to inquire concerning CHARITIES in ENGLAND and WALES,¹ many subjects presented themselves in the perusal of those authentic documents which, I have been induced to think, might not be uninteresting to the Public, if they were brought together in a concise form. The bare sight of a number of volumes often deters readers from examining literary Works,

¹ In pursuance of two several Acts of Parliament,—one, having been passed in the 58th year of His late Majesty George the Third, chapter 91,—and the other, in the 59th year of the same King, chapter 81,—both of which Acts have been continued by an Act, which was passed in the 5th year of His present Majesty George the Fourth, chapter 58.

—a patient investigation of which might have repaid them with useful knowledge.

The contemplation of the general Benevolence of the Kingdom during a succession of Centuries can scarcely, however, be thought by any person to be devoid of interest,—and even the Statesman may be disposed to reflect on the dispositions and apprehensions of men, when he sees that an annual surplus of a Charity, so late as the year 1810, is directed to be set apart “to accumulate as a provision, for the event of a National reduction of Interest.”²

When WILLIAM the Conqueror had leisure, in 1081, he begun and finished an undertaking, which proves his extensive genius, and does honour to his memory,—it was a general Survey of all the lands in the Kingdom, their extent in each District, their proprietors, tenures, and value,—the quantity of meadow, pasture, wood, and arable land, which they contained,—and, in some Counties, the num-

² Rep. XIII. p. 190.

ber of tenants, cottagers, and slaves of all denominations, who lived upon them. He appointed Commissioners for this purpose, who entered every particular in their register by the verdict of Juries,—and, after a labour of six years, (for the work was so long in finishing), brought him an exact account of all the landed property of his Kingdom. This monument, called “**Domesday-Book**,” the most valuable piece of antiquity possessed by any Nation, is still preserved in the Exchequer.³

It may be asked, why an instance apparently so foreign to this subject is here introduced?—I answer, that **THE REPORTS** to which reference is now made, display such benevolence in a great Nation, as is unparalleled in history,—and, as Humanity is proudly the Englishman’s birth-right, I am free to think, that those who have laid Human nature under the strongest obligations of **Gratitude**, are at least as deserving of praise as the man,

³ Hume’s **Hist. of Engl.** vol. i. *p. 275.*

who only paved the way for Servitude and Taxation. *Domesday-Book* is indisputably entitled to the highest commendation,—but the present Reports yield to no other in their beneficial consequences and importance. A series of numerous facts are here faithfully recorded, which are of great moment in the History of the Country, and are the surest guides to truth for those who may have occasion to found Legislative measures upon them.

SUPPRESSION OF THE MONASTERIES.

ON the Suppression of the Monasteries by King HENRY the Eighth, we are informed by history, that great murmurs were every where excited on account of these violences,—and men much questioned, whether Priors or Monks, who were only trustees or tenants for life, could, by any deed, however voluntary, transfer to the King the entire property of their estates. In order to reconcile the people to such mighty innovations, they were told that the King would never thenceforth have occasion *to levy taxes*, but would be able, from the Abbey lands alone, to bear, during war as well as peace, the whole charges of Government.

While such topics were employed to appease the populace, HENRY took an effectual method of interesting the Nobility and Gentry in the success of his measure,—he either made a gift of the revenues

6 SUPPRESSION OF MONASTERIES.

of Convents to his favourites and courtiers, or sold them at low prices, or exchanged them for other lands on very disadvantageous terms. He also settled Pensions on the Abbots and Priors, proportioned to their former revenues or their merits,—and he gave each Monk a yearly pension of eight marks.

But, beside the lands possessed by the Monasteries, the Regular Clergy enjoyed a considerable part of the Benefices of England, and of the Tythes annexed to them,—and these were also at this time transferred to the Crown, and by that means passed into the hands of Laymen,—an abuse, which many zealous Churchmen regarded as the most criminal Sacrilege.

In order to dissipate their revenues, and support popularity, the Monks lived in an hospitable manner,—and, besides the Poor who were maintained from their superabundant victuals, there were many decayed Gentlemen, who passed their lives in travelling from Convent to Convent,

and were entirely supported at the table of the Friars. By this Hospitality, as much as by their own Inactivity, did the Convents prove nurseries of Idleness,—but the King, not to give offence by too sudden an innovation, bound the new proprietors of Abbey lands to support the ancient Hospitality,—a measure having no reciprocal interest, and this engagement was fulfilled in very few places, and for a very short time.¹

The Visitations which preceded the suppression of the Monasteries discovered, if credit be due to the Inspectors, crimes the most degrading to human nature. It is difficult to conceive that they would venture, unsupported by evidence, to accuse a community of atrocities so monstrous,—and their veracity seems to be vindicated, by their extreme solicitude to preserve some Convents whose conduct was exemplary. These crimes were apparently notorious,—nor is their existence doubtful,

¹ Hume's Hist. of England, vol. iv. pp. 182, *et seq.*
8vo. edit. 1823.

or the licentious lives of the Regulars disputable, when their debaucheries had already attracted the Papal indignation, and their crimes incurred the censures and menaces of MORTON, the Primate.²

The Monks, however, had a merit in their liberal Hospitality and Charity. Their tables were open to strangers, and, as the cheer was excellent, they were much frequented by the neighbouring Gentlemen. At St. Albans, and probably at other Abbeys, every traveller found an hospitable reception for three days,—and was then permitted, if his conduct was satisfactory, or his business important, to protract his stay. The fragments of their luxury furnished an extensive Charity,—and their indulgence to their tenants, whose rents were always moderate, endeared them to the Peasants.³

But to finish this great affair of the Suppression of the Monasteries, a Parliament was called, which met at Westmin-

² Henry's Hist. of Great Britain, vol. vi. p. 652.

³ Ibid. p. 653.

ster on the 28th of April, 1540. On the 13th of May a bill was brought into the House of Peers for granting to the King, and his heirs and successors, all the houses, lands, and goods of all the Abbeys, Priories, Nunneries, Chantries, Hospitals, and Religious Houses, that had already been surrendered or suppressed, or that should thereafter be so.

The Journals take no notice of any opposition to this Bill in the House of Peers,—but it certainly met with opposition. There were no fewer than twenty Abbots in that house, who could not all be silent on that occasion. Besides, we are informed that CRANMER, Archbishop of Canterbury, LATIMER, Bishop of Worcester, and several other Prelates who favoured the new Learning, (as THE REFORMATION was then called,) pleaded earnestly for the preservation of three or four Houses in every County, to be converted into Schools for the education of Youth, and Hospitals for the relief of the Poor,—and that, by their opposition to his favourite Bill, they in-

10 SUPPRESSION OF MONASTERIES.

curred the King's displeasure, which he soon afterwards made them feel.

Great art was used to persuade the Temporal Peers and the Members of the House of Commons to pass this Bill, against which they had many objections. But, independent of the great military force which the Monastic revenues would maintain, they were assured, that no more Loans or Subsidies should ever be demanded.

The Bill accordingly passed both Houses of Parliament with much less opposition than might have been expected,—and, in consequence of it, all the Possessions of Six hundred and forty-five Convents, ninety Colleges, two thousand three hundred and seventy-four Chantryies and Free Chapels, and an hundred and ten Hospitals, were annexed to the Crown.⁴

Thus it is evident, that the Poor of England, until the time of King HENRY the Eighth, subsisted entirely upon private

⁴ Henry's Hist. of Great Britain, vol. vi. p. 443.
4to. edit. 1793.

benevolence, and the charity of well disposed Christians. For, although it appears by “ *The Mirrour*,” that by the Common law the Poor were to be “ sustained by Parsons, Rectors of the church, and the Parishioners,—so that none of them die for default of sustenance,”— and although by the Statutes of the 12th of RICHARD the Second, and of the 19th of HENRY the Seventh, the Poor were directed to abide in the cities or towns wherein they were born, or such wherein they had dwelt for three years, (which seem to be the first rudiments of Parish settlements),—yet, until the Statute of the 27th of HENRY the Eighth, no compulsory method appears to be chalked out for this purpose,—but the Poor seem to have been left to such relief, as the humanity of their neighbours would afford them.

The Monasteries were, in particular, their principal resource,—and, among other bad effects which attended the Monastic institutions, it was not, perhaps, one

of the least (though frequently esteemed quite otherwise), that they supported and fed a very numerous and very idle poor, whose sustenance depended upon what was daily distributed in alms at the gates of the Religious Houses. But, upon the total dissolution of these, the inconvenience of thus encouraging the poor in habits of indolence and beggary was quickly felt throughout the Kingdom,—and abundance of Statutes were made in the reign of King HENRY the Eighth and his immediate Successors, for providing for the poor and impotent,—which, the preambles to some of them recite, had of late years greatly increased.⁵

The Dissolution of Monasteries, and the consequent abolition of Monastic Orders, happily, then, opened the way to the conversion of their accumulated possessions into Charities of the purest benevolence,—and widely spread that sympathy of well disposed persons for the relief of

⁵ Blackstone's Commentaries, edited by Archbold, vol. i. *p.* 358.

the Poor, which exalts this Nation above all others in the scale of general Philanthropy.

It must not, however, be concluded, that Donations for Charitable purposes as we now see them, were confined solely to the period of THE REFORMATION, for we find numerous instances of large bequests scattered through the Reports of The Commissioners, anterior to that Event. The origin of Alms is of very early date, as the kindness of Man must always have induced him to compassionate the distress of his species,—though the times immediately succeeding THE REFORMATION were peculiarly adapted to encourage those honourable feelings.

From this copious source of Commiseration have arisen those numerous Establishments of Charity, which the Piety and Benevolence of this Nation have erected as perpetual Monuments of their praise. There is scarcely a disease which can afflict Human Nature, or a want which the varying condition of man can experience,—scarcely a course of life, for

14 SUPPRESSION OF MONASTERIES.

which peculiar aid is necessary,—or a casualty of evil accident, or of the manifold visitations of adversity, in poverty or old age,—but find an open asylum, and a refuge ready prepared with every needful accommodation for reception, comfort, instruction, and cure.

CONCEALED LANDS.

WHEN the Monasteries were dissolved, and their Possessions surrendered to the Crown, some demesnes belonging to them, it appears, were still privately retained by certain persons, or corporations, or churches. This caused Queen ELIZABETH, when she understood the fact, to grant Commissions to some persons to search after these Concealments, and to retrieve them to the use of the Crown.

“ But,” says Mr. STRYPE, “ it was a world to consider, what unjust oppressions of the people, and the poor, this occasioned, by some griping men, that were concerned therein. For, under the pretence of executing Commissions, for inquiry to be made for these lands concealed, they, by colour thereof, and without colour of Commission, contrary to all right, and to the Queen’s meaning and intent, did intermeddle and challenge

lands of long times possessed by Church-wardens, and such like, upon the Charitable gifts of Predecessors, to the common benefit of the Parishes ;—yea, and certain Stocks of Money, Plate, Cattle, and the like. They made pretence to the bells, lead, and such other like things, belonging to Churches and Chapels, used for Common Prayer. Further, they attempted to make titles to lands, possessions, plate, and goods, belonging to Hospitals, and such like places, used for maintenance of poor people,—with many such other unlawful attempts and extortions, to a pernicious example, if the same had been further used and suffered by colour hereof.”¹

Great complaints being made in consequence of this unjust Commission, The Queen, on the 13th of February, 1572, set forth a Proclamation, to withstand this manner of extortion, and unlawful practices and troubles of her subjects,—and commanded, that all Commissions

¹ *Annals of the Reformation*, vol. ii. p. 209.

which were then extant, and not expired, for inquisition of any manner of Concealments, should be by *Supersedeas*, out of her Court of Exchequer, revoked.²

“ Thus,” continues Mr. STRYPE, “ were these *Harpies* and *Helluones*, this *Turbidum hominum Genus*, these graceless and wicked men, (such are Lord COKE’s expressions bestowed upon them), thus were they for a time laid asleep,—but they awoke again at times, and plagued the nation throughout this Queen’s and the most of the next King’s reign.”³

The very ancient premises of JOHN TAVIE or THAVIE, which were bequeathed by him in 1348 to the church of St. Andrew, Holborn, appear to have been comprised in the seizures made of lands in the City of London, that were supposed to have been *concealed* from the Crown, and which were afterwards granted by King JAMES the FIRST to Sir JOHN LEMAN,

² Annals of the Reformation, vol. ii. p. 209.

³ *Ibid.* vol. ii. p. 210.—vol. iii. pp. 404, 468, &c.

Mayor, and **CORNELIUS FISH**, Chamberlain, in trust, for the particular uses mentioned in the wills or grants of the respective donors.⁴

⁴ Report xiv. *p.* 83.

SUPERSTITIOUS USES.

SEVERAL instances occur in the Reports, in which premises devised by Will, were seized by the Crown, as being given to Superstitious uses, and which were subsequently granted out by Letters Patent in the reign of King EDWARD the Sixth.

Many premises in the City of London, which had been so forfeited, were granted without condition to AUGUSTINE HYND, and RICHARD TURK, Aldermen, and WILLIAM BLACKWELL, Town-Clerk, their heirs and assigns, who appear to have been Agents for the respective proprietors, for the re-purchase of the forfeited estates.¹

The Will of Mr. HENRY BARTON, in 1434, is filled with a variety of provisions for keeping *obits*, celebrating masses, and offering prayers for departed Souls, with the performance of which he charged THE SKINNERS' COMPANY.

¹ Rep. xii. p. 95.

All the uses for which the property was given, appear to have been *Superstitious*,—and as the habitations intended for the poor men, were to be enjoyed by them upon condition of their praying for Souls, such condition appears to have brought that part of the testator's bounty equally within the Statute of the 1° *Edw. vi. c. 14.* It is difficult to account for the continuation of the *obit* payments to so late a period as 1660. From all that appears, no valid charitable use is now subsisting under Mr. BARTON's will. According to the Statute above-mentioned, the property so given would belong to the Crown,—but, after such a length of uninterrupted possession by The Company, a grant or release by the Crown might probably be presumed,—with respect to this point, however, The Commissioners do not give any decided opinion.²

Before THE REFORMATION, the parish estates in Skirpenbeck, Youlthorpe, and Tadcaster, were holden by the Church-

² Rep. viii. p. 372-4.

wardens of the parish for certain Superstitious uses, and having become vested in the Crown, were granted to HENRY MAPPLETON and THOMAS JONES, as joint tenants, by Letters Patent, and were subsequently granted by HENRY MAPPLETON, the survivor, to trustees for the parish, subject to small reserved payments or quit-rents to the Crown.³

³ Rep. xii. p. 606.

STATUTE OF MORTMAIN.

It is well known that, by the Statute of 9th *Geo. II. c. 36*, no lands or tenements, or money to be laid out thereon, shall be given for, or charged with, any charitable uses whatsoever, unless by Deed indented, executed in the presence of two witnesses twelve calendar months before the death of the Donor, and enrolled in the Court of Chancery within six months after it's execution (except Stocks in the Public Funds, which may be transferred within six months previous to the Donor's death), and unless such gift be made to take effect immediately, and be without power of revocation,—and that all other gifts shall be void.

This Statute it appears, was enacted, on the apprehension grounded upon experience, that persons on their death-beds might make large and improvident dispositions even for these good purposes,

and defeat the political ends of the Legislature. And it will be seen by the Reports, how largely the benevolent intentions of well disposed persons have been frustrated by its operation. They are EIGHTY in number.

There are, however, several bequests which, *although void* under the provisions of the Statute of Mortmain, have nevertheless been continued,¹ or established by the Relatives of the deceased,²—and in some cases, have even been augmented by the Piety of their surviving friends.³ These monuments of conscientious affection are all faithfully recorded under the respective names of the Donors.

¹ Rep. vii. p. 264.—Rep. xi. p. 19.

² Rep. ix. p. 681.—Rep. xii. p. 508.

³ Rep. vii. p. 184.—Rep. xiv. p. 377.

ANCIENT ESTABLISHMENTS,
STILL IN EXISTENCE.

THE
HOSPITAL OF ST. JOHN THE BAPTIST,
IN RIPON.

AMONG the ancient Establishments, which are still in existence, may be mentioned The Hospital of St. John the Baptist, in Ripon,—to which *THOMAS the Second*, who was Archbishop of York, in the year 1109, gave certain lands for it's support.¹

THE
HOSPITAL OF ST. MARY MAGDALEN,
IN EXETER.

The Hospital, dedicated to St. Mary Magdalen, in the City of Exeter, and appropriated for the reception of *Leprous* persons, existed at a very early period.

¹ Rep. vii. p. 768.

BARTHOLOMEW, who was Bishop of Exeter from the year 1161 to the year 1184, was a Benefactor to it,—and his charter was confirmed by Pope CELESTINE the Third, in the second year of his Pontificate, 1192.

The application of the revenues of the Hospital to the support of the description of persons now inhabiting it, is as near as circumstances will permit to the original object of the Charity,—as, happily, the dreadful disease of Leprosy no longer exists in England.²

The Leprosy, which is a disorder of the most malignant and disgusting nature, was once common in Europe. Those infected with it, were called “*Lazars*” who were separated from all human society (the disease being highly contagious) and were confined in Hospitals, called “*Lazaretos*,” of which it is said there were no less than *Nine Thousand* at one time in Europe. For the last two hundred years this distemper has almost entirely

² Rep. viii. pp. 54, 60.

vanished from this and other Countries of Europe, and an instance of it now is but seldom to be met with. In the East it still exists to a certain degree;—and there, in former ages, it had its source and origin, and raged for a great length of time with extraordinary violence.³

The separation of Leprous persons from their fellow creatures, has been an established rule from the earliest antiquity. Among the *Israelites*, during their pilgrimage through the Wilderness, it was a solemn command, as mentioned in *Leviticus*, cap. xiii. ver. 45, 46.—

“ And the *Leper* in whom the *Plague* “ is, his clothes shall be rent, and his “ head bare, and he shall put a covering “ upon his upper lip, and *shall cry*, *Un-“ clean ! Unclean !*” —

“ All the days wherein the plague shall “ be in him, he shall be defiled,—he is “ unclean,—he shall dwell alone,—with-“ out the camp shall his habitation be.”

³ Bishop Porteus's Lectures, vol. i. p. 226. *Edit.*
1819.

The same precautions seem to have been continued among Christians,—and with respect to those unhappy objects in England, it is recorded, that in a Provincial Synod, which was holden at Westminster, by HUBERT, Archbishop of Canterbury, in the year 1200, it was decreed, according to the institution of the Lateran Council, that “ when so many *Leprous* “ people were assembled, that might be “ able to build a Church, with a church- “ yard, to themselves, and to have one “ especial Priest of their own, that they “ should be permitted to have the same “ without contradiction,—so they be not “ injurious to the old Churches, by that “ which was granted to them for pity’s “ sake.”—And it was further decreed, “ that they be not compelled to give any “ tythes of their gardens, or increase of “ cattle.”

So cautious, indeed, were our Ancestors in their care to remove the infectious, that a Writ is preserved in our antient Law-books, intituled “ *de Leproso amo-*

vendo," and is thus stated by Judge FITZ-HERBERT in his *Natura Breuim*, p. 534. (Eighth edition. 4to., 1755);—

“ The Writ *de Leproso amovendo* lieth,
“ where a man is a Lazar or a Leper, and
“ is dwelling in any Town, and he will
“ come into the Church, or amongst his
“ Neighbours where they are assembled,
“ to talk with them, to their annoyance
“ and disturbance,—then he or they may
“ sue forth that Writ for to remove him
“ from their Company; and the Writ is
“ such:—

“ The King to the Sheriff, &c., or to the Mayor
“ and Sheriffs of London, greeting: Because we have
“ received information that I. of N. is a Leper, and is
“ commonly conversant amongst the men of the City
“ aforesaid, and hath communication with them as well
“ in publick as in private places; and refuses to remove
“ himself *to a solitary place*, as the custom is, and to
“ him belongs to do, to the great damage of the men
“ aforesaid, and manifest peril by reason of the Con-
“ tagion of the Disease aforesaid; We being willing
“ to take precaution against such Danger, as to us
“ appertains, and that that which is just and hath been
“ used, be done touching the premisses, command
“ you, that taking with you certain discreet and law-

“ ful men of the City aforesaid, not suspected, who
“ have the best knowledge of the person of the said
“ I. of N. and of such disease, you go to him the said
“ I. and cause him to be seen and diligently examined
“ in the presence of the said men, and if you shall
“ find him to be a Leper, as before is said, then with-
“ out delay, in the best manner you can, cause him to
“ be carried away, and removed from the communica-
“ tion of the said men, *to a solitary place*, to dwell
“ there, as the custom is, lest by such his common
“ conversation, damage or peril should in any wise
“ happen to the said men. Witness, &c.”

“ But it seemeth, if a man be a Leper
“ or a Lazar, and will keep himself within
“ his house, and will not converse with
“ his neighbours, that then he shall not
“ be moved out of his house.”

King EDWARD the Third, in the 20th
year of his reign, gave commandment to
The Lord Mayor and Sheriffs of London,
to make Proclamation in every Ward of
the City and Suburbs, “ that all *leprous*
“ persons inhabiting there, should avoid
“ within fifteen days next; and that no
“ man suffer any such *leprous* person to
“ abide within his house and to incur the
“ King’s displeasure. And that they
“ should cause the said Lepers to be re-

“ moved into some *out-places* of the fields,
“ from the haunt or company of sound
“ people.”

Lepers about this period were very frequently in the City,—and the disease of Leprosy was so infectious, that as there were many separate houses for these afflicted people to dwell by themselves, they had their overseers and keepers,—there were also certain laws and regulations formed by The Corporation for their government.⁴

To the change from the use of *salted* to that of *fresh* meat, joined to the advantage of the vegetable productions, now common throughout the year, is principally to be ascribed the almost total extirpation of that most malignant and loathsome disease, “ *The Leprosy*,” which formerly made such dreadful havoc among mankind,—though the introduction of linen, tea, and tobacco, are considered as having contributed very much to that happy effect.⁵

⁴ Wilkinson’s *Londina Illustrata*.

⁵ Brady’s *Clavis Calendaria*, vol. i. p. 90.

It was not until the end of the reign of King HENRY the Eighth, that any salads, carrots, turnips, or other edible roots, were produced in England. The little of these vegetables which was used, was formerly imported from Holland and Flanders. And Queen CATHERINE, when she wanted a salad, was obliged to despatch a messenger thither on purpose.⁶

The Hospitals which were founded for the habitation and relief of persons afflicted with Leprosy, are generally dedicated to St. MARY MAGDALEN, and are of very ancient date.

It cannot be ascertained at what time The Magdalen Hospital in Exeter ceased to be a receptacle for *Lepers*, in consequence of there being no persons of that description to be found. At the present time, a preference is given to Candidates who are afflicted with the disease of “*Scrofula*.” The Commissioners were informed, that this practice has prevailed for the last fifty or sixty years,—and it is

⁶ Hume's Hist. of England, vol. iv. p. 273.

not improbable, that it has been acted upon, since the extinction of the disease of *Leprosy*?

In 1712, ELIZABETH STRODE, Spinst^r, gave to the poor strangers that come to “*The Leper’s Bath*” at Bath, the yearly sum of 5*l.*, to be paid out of her lands in the County of Gloucester,—and she appointed Mr. MOOR, an Apothecary at the Bath, during his life, to be the receiver and distributor of her bounty,—and after his decease, she appointed the Rector of the Abbey Church to perform the same duties.

The sum of 5*l.* was continued to be paid for the benefit of persons who could not afford to drink the Bath waters, until the year 1786, since which time no payment has been made, there being no Bath known by the name of “*The Leper’s Bath*,” now existing in the City of Bath, and it is not known therefore to whom to pay it.

The objects intended to be relieved by

⁷ Rep. viii. p. 58.

this Charity appearing to be now provided for by THE GENERAL HOSPITAL at Bath, it is recommended by The Commissioners, that the Arrears which are now due, be paid over to the Rector, and by him appropriated to the purposes of that Institution,—and that the future yearly payments be paid to the Rector for the time being, and applied by him in like manner.⁸

The Lepers' Bath appears, however, to have been well known to Mr. Wood, who says, that “ this Cistern being the place “ of resource for the most miserable ob-“ jects who seek relief from the healing “ fountains, is proportionably mean, ob-“ scure, and small,—it’s medium size is “ no more than about 10 feet in length “ from North to South, by 8 feet in “ breadth from East to West,—and it is “ filled by the overflowing of “ *The Hot Bath,*”— But, nevertheless, the fluid “ retains it’s medicinal virtues so well in “ our little Bath, that numberless cures

⁸ Rep. iv. p. 295.

“ have been effected by people bathing in
 “ it,—among which one appears to the
 “ publick by an inscription fixed up
 “ against the side of the Cistern, in these
 “ words,—

“ WILLIAM BERRY, of *Garthorpe*,
 “ near Melton Mowbray, in the
 “ County of Leicester, CURED of a
 “ dry LEPROSY by the help of God,
 “ and the Bath, 1737.”⁹

And Dr. PEIRCE in his History and
 Memoirs of The Bath, gives a plan of
 “ *The Lazours' Bath*,” as contiguous to
 “ *The Hot Bath*.”

In 1652, Lady ELIZABETH SCUDAMORE
 granted an annuity of 8*l.* to be paid by
 The Mayor and Aldermen of Bath to a
 Physician, to be appointed by them, who
 should *gratis* and without any other re-
 ward whatsoever, give his best advice to
 all poor persons and others, not being
 conveniently able to maintain themselves,
 resorting to the Bath for cure of their
 diseases or infirmities.

⁹ Wood's description of Bath. vol. ii. p. 257. *edit.*
 1749.

In conformity with this gift, The Corporation regularly pay 8*l.* a year to a Physician, whom they appoint annually, and who, for that consideration, gives his attendance on the poor persons who are resident in the Hospital, called “*Bellott's Hospital.*” His visits are confined to those poor persons only,—as it would be too much to expect that a Physician would, for so small a salary, attend all the poor resorting to Bath.¹⁰

In 1630, JOHN MEREDITH, Citizen and Skinner of London, bequeathed to The Master, Wardens and Commonalty of The Skinners certain premises, upon trust, that they should pay the rents thereof to poor old freemen of The Company, and their widows, who are required not to reside out of the Liberties of the City, without leave first obtained, in writing, otherwise their weekly pensions are to cease, “except it be *for their travelling to the Bath* for the recovery of

¹⁰ Rep. iv. p. 297.

their health, or upon the like just occasion.”¹¹

THE
**HOSPITAL OF ST. MARY MAGDALEN,
IN WINCHESTER.**

The Hospital of St. Mary Magdalen, in Winchester, is conjectured by Dr. MILLER to have been founded by RICHARD TOCLYVE, who was Bishop of Winchester from the year 1173 to the year 1189.

From an inspection of the Register of WILLIAM of WYKEHAM, in the Cathedral, The Commissioners found that he, in the year 1400, as Bishop of Winchester, exercised a Visitatorial power over this Hospital,—from whence it may be presumed, in the absence of all documents relating to it’s foundation, that the Bishop of Winchester, for the time being, is the Special Visitor of the same, appointed by The Founder,—and it did not, therefore, come within the scope of their Inquiry.¹²

¹¹ Rep. viii. p. 367.

¹² Rep. xii. p. 469.

THE

HOSPITAL OF ST. BARTHOLOMEW,
IN GLOUCESTER.

The Hospital of St. Bartholomew, in Gloucester, as a Religious House, appears also to have been of very ancient date. The oldest instrument respecting it, in the possession of The Corporation, is a Charter of King Henry the 3d., dated the 12th of September, in the 49th year of his reign, 1265, whereby he granted to the Brethren of St Bartholomew's 16 ells of land in length and 5 ells in breadth, to be taken out of the street, to enlarge their Chantry. These lands were confirmed to them by a Charter of King Henry the 4th, dated the 19th of November, in the 9th year of his reign, 1408, in which he granted that the Hospital, being of the Foundation of his Progenitors, should be esteemed of the patronage of the Kings of England, with certain privileges and emoluments therein enumerated.

Queen ELIZABETH, by her charter, dated the 14th of July 1564, renewed the foundation as an Hospital for poor people, and thereby granted to the Mayor and Burgesses of the City of Gloucester, and their successors for ever, the right of patronage, and all the lands and possessions belonging to the same.¹³

THE
MAISON DIEU, IN NORTH ALLERTON.

An indenture of feoffment, dated the 1st of October 1476, recites, that JOHN NORMANBY and THOMAS FOXTON had been enfeoffed by RICHARD MOORE, with certain lands and tenements therein mentioned, in North Allerton and elsewhere, to the intent to establish a Chantry in the Church at North Allerton, and appoint a Chantry Priest, with a salary of 4*l.* 13*s.* 4*d.* a year, and also to appoint thirteen poor persons, men and women, to reside and perform hospitality in the tene-

¹³ Rep. xiv. p. 6.

ments in North Allerton, called “*Maison Dieu*,” according to the will and appointment of the said RICHARD MOORE,—and that such poor persons, out of the rents and profits of the said lands and tenements, should receive annually 20s. to buy sea coals, and find two beds for poor wandering Travellers, for one night, and no longer, and to buy other necessaries for the said poor, at proper times.

From the want of documentary evidence, The Commissioners were not able to trace the subsequent history of this Charity, later than the 20th of King HENRY the 8th, 1529,—but it appears to have long subsisted as an Hospital or Alms-house for *four* poor Widows. Their number has of late years been increased to *nine*.¹⁴

¹⁴ Rep. viii. p. 697, 698.

THE

THREE KINGS OF COLOGNE, IN BRISTOL.

In 1492, JOHN FOSTER, a Merchant, and some time Mayor of Bristol, built a Chapel, in the honour of God and *The Three Kings of Coleyn*, with an Almshouse thereto annexed, containing fourteen chambers, with fourteen gardens, for a Priest, and eight poor men and five poor women, to dwell in the same,—and which he afterwards endowed.

This institution is still in existence, and the almspeople are appointed by The Mayor and Aldermen.¹⁵

The Tomb of “*The Three Kings*” at Cologne appears to have been attended with unusual Superstition, and to have been enriched by the credulous to a vast amount,—and, although it was wantonly stripped of it’s ornaments of value by the French, it seems even now to be again acquiring great splendour.

¹⁵ Rep. vi. p. 520.

In 1479, THEOBALDE EVIAS devised “ her ring of gold with the rubye to the Sepulchre of *The Three Kings of Co-leyne.*”¹⁶

Mr. COATES in his History of Reading, p. 214., gives us under the head of Churchwardens’ Accounts in 1499, the following extract,—

“ *Item*, payed for hersemete to the horsys for the *Kyngs of Colen* on May-day, 6^d.

And a note adds,

“ This was a part of the pageant called ‘ *The King-Play*, or *King-Game*,’ which was a representation of the *Wise men’s* offering, who are supposed by the Romish Church to have been *Kings*, and to have been interred at *Cologne*.”

The following “ *Charm, or Protection*,” was found in a linen purse belonging to JACKSON, the murderer and smuggler, who died (a Roman Catholic) in Chichester Gaol, in February, 1749. He was struck with such horror on being measured for his irons, that he soon after expired.—

¹⁶ Hasted’s Hist. of Kent. vol. ii. p. 703, note.

“ Ye three holy Kings,
“ *Gaspar, Melchior, Balthasar,*
“ Pray for us now, and in the hour of death.”
“ These papers have touched the *three heads* of the
“ *holy Kings* at *Cologne*. They are to preserve tra-
“ vellers from accidents on the road, head-achs, falling
“ sickness, fevers, witchcraft, all kinds of mischief, and
“ sudden death.”¹⁷

Mr. SMITH in his Notes during his Tour on the Continent, in 1826, furnishes the following account of this superstitious belief,—

“ The guide pointed out the Chapel of *The Three Kings* or *Magi* on the other side of the Altar, where the credulous believe the bones of the *Wise Men of the East* are deposited. The Tomb remains,¹⁸ but the sacrilegious French, as my guide observed, made free with all the magnificent and costly articles which adorned it. The riches of this Tomb, before the

¹⁷ Gentleman's Magazine, for February, 1749. vol. xix. pp. 42, 88.

¹⁸ It is a square stone, on which is engraven a *Star*, and under it “ *Sepulchrum trium Magorum*.”—STEVENS-
SON's Tour in France, &c. vol. i. p. 126.

Revolution, were astonishing, it being covered with pearls and gems. It is still richly embossed with gilt carving, and otherwise ornamented. Devotees are replacing the gold crowns with crowns of metal gilt, set with pearls, bearing the names of the Magi, *viz.* *Caspar*, *Melchior*, and *Balthasar*. Their remains are said to have been removed to *Cologne* by *CHARLEMAGNE*. This little Chapel is quite dark. Near the tomb hangs the Litany of *The Three Kings*, to repeat which entitles the person to an *Indulgence* of nine days. There is also a curious painting of the Adoration of the *Magi*, four hundred years old.”¹⁹

A Picture representing the Adoration of *The Three Kings* by *VELASQUEZ* is said to be one of his best pieces.²⁰

It is, doubtless, to the superstitious veneration in which the fame of these Wise Men was holden, that the Signs at

¹⁹ SMITH's Notes made during a Tour in Denmark, &c. p. 412.

²⁰ TWISS's Travels through Spain. p. 308.

our Inns of “*The Three Kings*” took their origin.

These, therefore, appear to have been originally Religious establishments, connected with benevolent purposes,—and by the grace of Royal favour, their foundations were renewed for similar benefits, notwithstanding the Statutes of Dissolution.

And, although no trust deeds are found relating to various Town lands, the rents and profits of which had been time out of mind employed to the benefit and relief of the Poor,—yet, it may be collected from the decree of the The Commissioners of Charitable uses, that part of them at least had been applied for the benefit and relief of the Poor, before the general provision for the Poor was made by the Statute of the 43d of ELIZABETH, 1601.

Thus it will be seen that, on the Dissolution of Monasteries, eleemosynary establishments were either newly constituted or old ones were permitted to remain,

which received substitutionary grants from the Crown,—and at the present time, the two Royal Hospitals in Glastonbury are entitled to certain allowances, which they now receive from the Treasury. Many Grammar schools are likewise entitled to small annual payments from the Crown revenues.²¹

²¹ Rep. xi. *p.* 405.

INVESTIGATIONS INSTITUTED BY
PARLIAMENT, RELATIVE TO
CHARITABLE DONATIONS.

THE first Act of CHARITABLE USES, which was a temporary one, passed in the 39th year of Queen ELIZABETH, at the time when the state of the Poor was attracting the notice of Parliament. The well known Act of the 43d of Her Majesty's reign, which followed, was passed in the same year with the celebrated POOR LAW, and stands next but one to it in the Statute Book.

The first Act of the Legislature which occurs in later times, relative to CHARITABLE DONATIONS for the benefit of POOR PERSONS, is one which was passed in the Twenty-sixth year of His late Majesty GEORGE the Third, 1786, requiring Answers to be made to certain Questions by the Ministers and Churchwardens of the

several Parishes and Townships in England and Wales,—and the Preamble recites the expedience of inquiring into Charitable Donations, at the time when “ the Legislature are directing inquiries “ into the state and condition of the Poor.”

In pursuance of this Act, The Committee who were appointed to inspect and consider the Returns so made,—and to report, from time to time, their Observations thereon to The House of Commons, and how far the Directions of the Act had, or had not, been complied with,—on the 10th of June, 1788, informed The House,—

That it appeared by a former Report, made under this Act, on the 23d of May, 1787, pursuant to an Order of The House, that out of nearly 13,000 Parishes and Townships in England and Wales (from which, Returns of Charitable Donations had been required) there were only *Fourteen* Parishes, which had made no such Returns;—

That The Committee who made that Report, after arranging the Returns which had been so made under the heads of the several Counties and Parishes to which they belonged, directed an Abstract to be made thereof with the utmost care and expedition,—but finding,

48 INVESTIGATIONS BY PARLIAMENT.

upon inspection of the Abstract, that a great number of the Parishes and Townships had made defective Returns,—some, by not naming the Persons who gave the Charities,—others, by not naming the Trustees,—others, by not describing whether the Donations were in Land or Money,—and others, by not describing the produce of the Money, Lands, or Rent-charges so given,—The Committee directed their Chairman to write Circular Letters to the Ministers and Churchwardens of all the Parishes and Townships wherein such omissions appeared, requiring them to send more perfect Returns;—

That there were about 4,065 of those Circular Letters sent into different parts of the Kingdom:—

That Answers had since been received from about 3,376 of them, many of which had given the explanation required,—and many others had stated, that they could give no further information;—

That The Committee, in order to lay before The House all the information which they had so procured, had caused the matter contained in those **SUPPLEMENTARY RETURNS** to be inserted in the **ABSTRACT**, with *Red Ink*, that the House might distinguish what was acquired under the original Returns, and what since, in consequence of those Letters,—And that The House might be enabled to form an idea of the magnitude of this object, The Committee caused the produce of the Charities, in Land and Money respectively, as far as the same could be collected from the Returns, to be cast up in each County, the particulars whereof were

thereunto annexed, by way of APPENDIX,—by which it was shown, that the annual amount of the produce of the Money amounted to £ 48,243..10..5, and the annual produce of the Land amounted to £ 210,467..8..10, making together the annual sum of £ 258,710..19..3,— And, from a variety of circumstances and intimations which had occurred, and been given to The Committee in the pursuit of those inquiries, they had great reason to believe that very considerable further sums would appear to have been given for the like Charitable purposes, whenever proper means could be found for investigating and completing those discoveries, by extending the inquiries to Corporations, Companies, and Societies of Men, as well as to Feoffees, Trustees, and other Persons ;—

And the Committee thought it necessary to observe to the House, that, upon the face of the Returns, many of the Charitable Donations appeared to have been *lost*,—and that many others of them, from neglect of payment, and the inattention of those Persons who ought to superintend them, were in danger of being lost, or rendered very difficult to be recovered,—and that the matter seemed to be of such magnitude, as to call for the serious and speedy attention of Parliament, to amend and explain the said Act, by specifying with certainty and precision the objects to which they might think fit to direct their inquiries, in order to procure full and satisfactory Returns, and the establishment of such measures as might be effectual for the relief

50 INVESTIGATIONS BY PARLIAMENT.

of the Poor Persons who were the objects of those Donations, and for carrying the charitable and benevolent purposes of the Donors into execution.

The Act from which this Abstract originated, is usually styled “*GILBERT'S ACT*,” from the name of the patriotic Member for Lichfield, by whose perseverance and wisdom this Legislative inquiry was obtained. But, although The Committee appear to have called the serious and speedy attention of Parliament to this important subject, yet the Abstract seems to have slumbered in Manuscript for *Twenty-eight years* in the archives of The House of Commons, either wholly forgotten or disregarded, until it was ordered to be printed, on the 26th of June, 1816.

In all measures of Public welfare the first attempts to obtain the benefit which may be desired, are often incomplete,— and although much merit is due to the Compilers of this important Abstract, yet it is by no means a sure guide, as many Parishes are therein stated to have no

Charitable foundations, which future inquiries have found to be incorrect,—while the information which is supplied, is too frequently far from accurate, and occasionally altogether erroneous. But, indeed, when the annual changes which take place in Parochial Officers, are considered, it will appear far more remarkable that these Returns are as correct as they are generally found, than that occasional errors should occur. And, upon the whole, they have been eminently serviceable in the Investigation of The Commissioners.

In the discharge of his Parliamentary duty Mr. GILBERT appears to have been actuated by a desire to improve the Poor Laws generally, and to have been most strenuous in his endeavours to accomplish a wish which he had much at heart, and in which The House had, in a very laudable manner, interested itself during two Sessions. In expressing his sentiments, in 1787, he observed, that having employed much of his thoughts for a series of years about the Poor and the Poor

52 INVESTIGATIONS BY PARLIAMENT.

Laws, he had frequently committed to print such things as occurred to him on those subjects. He had been repeatedly called upon to declare, what he meant to do in that business,—his answer had been, and then was, that he was ready and anxious to do every thing in his power, in concurrence with other Gentlemen, to correct the abuses complained of, and to introduce a better and more economical system. What that system ought to be, rested not with him, or a few individuals, but with the wisdom of Parliament to determine. Various plans had been suggested and proposed for that purpose, some by him, some by other gentlemen. He thought that every man who would put himself forward in so arduous and difficult an undertaking, though not qualified to administer a perfect and complete remedy, ought to have some degree of merit with his fellow-citizens, and instead of discouragements, seemed entitled, if not to their support, at least to their countenance and candid hearing. Mr. GIL-

BERT said, that he had received some discouragements in the pursuit of the present work. If they were intended to check him in his progress, they had not had their effect. He saw the object so very important, and felt himself, after a long and severe application, so well acquainted with the subject, and the necessity of some reform, that as long as he had the honour of a seat in that House, and had health to do his duty, he should be inclined to exert the utmost of his endeavours to bring about some necessary regulations. He was not so wild and extravagant in his ideas, as to think that he, as an individual, could form and digest a plan equal to so great a work, but he trusted, that the pressing necessities, and cries from all quarters, poor and rich, must have their weight, and could not fail, 'ere long, to stimulate those who had ability and consequence in that and the other House of Parliament, to concert some measures for rescuing this Country from the great oppression which it felt under the present

54 INVESTIGATIONS BY PARLIAMENT.

Poor Laws, and the wretched mode of executing them. These were evils of a dangerous tendency, and were known to be increasing daily.—It seemed, therefore, necessary for obtaining a redress of grievances complained of, to form a Committee to consider the subject at large, and to point out such a Plan for the purpose, as they should think best.¹

These suggestions appear to have been thrown out, in the hope that they might call forth the attention of Gentlemen of the most distinguished characters and abilities, however discordant in their political principles,—since, in order to effect so arduous a work, as a reformation of the complicated system of the Poor Laws presented, would require the greatest exertions and the most perfect harmony.

As the spirit of Inquiry had then been awakened, it did not seem possible to allay the public anxiety, without a free and extensive investigation.

¹ The Parliamentary History of England. vol. xxvi.
p. 1279.

And, on the 20th of June 1816, a Select Committee who had been appointed to inquire into the Education of the Lower Orders in The Metropolis, and to report their Observations thereupon,—together with the Minutes of the Evidence taken before them, from time to time, to The House,—and who were instructed to consider what might be fit to be done, with respect to the Children of Paupers who should be found begging in the Streets in and near the Metropolis, or who should be carried about by persons asking Charity, and whose parents, or other persons whom they accompanied, had not sent such children to any of the Schools provided for the Education of poor Children,—made the following Report,—

That they had examined a great body of Evidence, which had been reported and ordered to be printed, respecting the state of Education among the Lower Orders in The Metropolis,—and they had found reason to conclude, that a very large number of poor children were wholly without the means of Instruction, although their Parents appeared to be generally very desirous of obtaining that advantage for them :—

56 INVESTIGATIONS BY PARLIAMENT.

That they had also observed with much satisfaction, the highly beneficial effects produced upon all those parts of the Population which, assisted in whole or in part by various Charitable Institutions, had enjoyed the benefits of Education :—

That they had not had time that Session fully to report their opinion upon the different branches of their Inquiry, but they felt persuaded that the greatest advantages would result to this Country from Parliament taking proper measures, in concurrence with the prevailing disposition in the Community, for supplying the deficiency of the means of Instruction which then existed, and for extending this Blessing to the Poor of all descriptions :—

That although The Committee had not been instructed to examine the state of Education beyond the Metropolis, they had, in addition to what had appeared in Evidence, received communications, which showed the necessity of Parliament as speedily as possible instituting an inquiry into the management of Charitable Donations and other Funds for the Instruction of the Poor of this Country, and into the state of their Education generally, especially in the larger towns,—And The Committee were of opinion, that the most effectual as well as least expensive mode of conducting such an Inquiry, would be by means of a Parliamentary Commission.

On the 22d of May, 1817, Mr. BROUGHAM moved the revival of The Committee which

sat in the last Session, to inquire into the Education of the Lower Orders in the Metropolis. A great deal of Evidence was taken before the former Committee, much of which Evidence was necessarily *ex parte*. It appeared to him that a considerable portion of it, therefore, was susceptible of correction and revision, and it was in order to afford an opportunity for obtaining that correction, on the part of the Witnesses, by another investigation, that he now moved the revival of The Committee,—which was agreed to.²

On the 7th of July, 1817, The Committee reported, that they had been prevented, by accidental circumstances, from making further progress in the Inquiry which had been referred to them,—but being impressed with a deep sense of the importance of the subject, they recommended that it should be taken up at an early period of the next Session :—

That having considered the information communicated to them during the last

² The Parliamentary Debates, vol. xxxvi. p. 822.

58 INVESTIGATIONS BY PARLIAMENT.

Session, from various parts of the Country, touching the state of Education, and more particularly the misapplication of Funds destined, by Gift, Bequest, or Devise, to that purpose, they were of Opinion, that it would be expedient to extend the instructions under which they acted, so as to embrace an Inquiry into the Education of the Lower Orders generally throughout England and Wales.

No immediate Legislative measure was proposed by The Committee, and the reason assigned for the omission was, that it appeared to them that the objects of their Inquiry would be best intrusted to a PARLIAMENTARY COMMISSION, composed of persons whose abilities fitted them for the undertaking, and who would be enabled to visit different parts of the Country. The expense of this Commission need be but small, and might be defrayed by a small *per centage* on the money recovered by their exertions.

Mr. Serjeant ONSLOW bore testimony to the zeal, knowledge, and indefatig-

able exertions which were manifested by his honourable and learned friend, Mr. BROUGHAM, in the production of this Report. He was sure that the subject could not be in better hands, and he had only to wish that the Inquiries of The Committee might be extended to the state of Education amongst the Lower Classes, and to the state of all Endowed Institutions whatever.³

On the 5th of March, 1818, Mr. BROUGHAM moved the renewal of The Committee, which had already in two former Sessions been engaged in a great and laborious investigation, and from which a large body of Evidence had already been reported to The House,—he alluded to The Committee appointed to inquire into the Education of the Lower Orders. The Committee had not been enabled to complete it's labours before the close of last Session,—but he then pledged himself, that he should move the renewal of The Committee at an early

³ The Parliamentary Debates, vol. xxxvi. p. 1303.

60 INVESTIGATIONS BY PARLIAMENT.

period in the present Session, that it might lay the result of it's labours before The House in sufficient time to admit of some measures being adopted before the close of the Session. After stating to The House some proceedings which The Committee were of opinion ought to be taken, to remedy the want of Education in different parts of the Country,—and after commenting upon the Charter Schools of Ireland,—he observed, that there existed throughout the Country large funds, which had been bequeathed by individuals for all purposes of Charity,—and particularly, for the Education of the Poor. For the purpose of investigating the subject, another Tribunal ought to be instituted, besides a Committee of The House of Commons. A Committee of the House could not transport itself from place to place,—it's powers were limited,—and to bring witnesses from different places throughout the country to London, would be attended with great inconvenience and expense. If Commissioners or Agents were appointed

for this business, one journey to the different places would do, instead of bringing Witnesses from all the different parts to London. In many places abuses existed, of which no knowledge could be obtained until persons went to the spot. Funds had also been bequeathed for various other purposes, besides Schools. The House would find that they were but entering on their task, —for they ought to inquire generally into the misapplication of all Charitable Funds, —this was a matter of absolute necessity. He, therefore, anticipated a recommendation to Parliament to adopt a plan of Education for the Poor throughout the Country,—and, secondly, the appointment of a Parliamentary Commission to investigate into the misapplication of the Charitable Funds destined for the Education of the Poor,—and it would be extremely desirable, that a similar measure should be adopted for inquiring into the general misapplication of all Charitable Funds. He concluded with moving, “That “a Select Committee be appointed, to

62 INVESTIGATIONS BY PARLIAMENT.

“ inquire into the Education of the Lower
“ Orders, and to report their observations
“ thereupon, together with the Minutes
“ of the Evidence taken before them, from
“ time to time, to the House.”⁴

This motion was agreed to, and a Committee was appointed,—who, on the 3d of June, 1818, made the following Report,—

The Committee rejoiced in being able to state, that since their first appointment in 1816, when they examined the state of the Metropolis, there was every reason to believe, that the exertions of Charitable individuals and Public Bodies had increased, notwithstanding the severe pressure of the times,—and that a great augmentation had taken place in the means provided for the Instruction of the Poor in that Quarter;—

They were happy in being able to add, that the discussion excited by the First Report, and the arguments urged in the Committee to various Patrons of Charities who were examined as Witnesses, had had the salutary effect of improving the administration of those Institutions and inculcating the Importance of rather bestowing their Funds in merely educating a larger number, than in giving both instruction and other assistance to a more confined number of children. As

⁴ The Parliamentary Debates, vol. xxxvii. p. 815.

the management of those excellent Establishments is necessarily placed beyond the control of the Legislature, it is only by the effects of such candid discussions that improvements in them can be effected ;—

Since the Inquiries of The Committee had been extended to the whole Island, they had had reason to conclude that the means of educating the Poor were steadily increasing in all considerable Towns, as well as in the Metropolis. A Circular Letter had been addressed to all the Clergy in England, Scotland and Wales, requiring Answers to certain Queries,—and it was impossible to bestow too much commendation upon the alacrity shown by those Reverend persons in complying with that requisition, and the honest zeal which they displayed to promote the great object of Universal Education was truly worthy of the Pastors of the people, and the Teachers of that Gospel which was preached to the Poor ;—

It appeared clearly from the Returns, as well as from other sources, that a very great deficiency existed in the means of educating the Poor, wherever the Population was thin and scattered over Country districts. The efforts of individuals combined in Societies were almost wholly confined to populous places ;—

Another point to which it was material to direct the attention of Parliament, regarded the two opposite principles, of founding schools for children of *all sorts*, and for those only *who belong to the Established Church*. Where the means existed of erecting two Schools, one upon each principle, Education was not

64 INVESTIGATIONS BY PARLIAMENT.

checked by the exclusive plan being adopted in one of them, because the other might comprehend the children of Sectaries. In places where only one School could be supported, it was manifest that any regulations which excluded Dissenters, deprived the Poor of that Body of all means of Education;—

The Committee, however, had the greatest satisfaction in observing, that in many Schools where the National system was adopted, an increasing degree of Liberality prevailed, and that the Church Catechism only was taught, and attendance at the established place of Public Worship only required, of those whose Parents belonged to the Establishment,—due assurance being obtained, that the children of Sectaries should learn the Principles and attend the Ordinances of Religion, according to the doctrines and forms to which their Families were attached;—

It was with equal pleasure that The Committee had found reason to conclude, that the Roman Catholic Poor were anxious to avail themselves of those Protestant Schools established in their neighbourhood, in which no Catechism was taught,—and they indulged a hope, that the Clergy of that Persuasion might offer no discouragement to their attendance, more especially as they appeared, in one instance, to have contributed to the support of Schools, provided that no Catechism was taught, and no Religious observances exacted. It is contrary to the doctrine as well as discipline of the Romish Church, to allow any Protestant to interfere with those matters, and consequently it is impossible

for Romanists to send their children to any School, where they form part of the plan;—

The Committee were happy in being able to state, that in all the Returns, and in all the other information laid before them, there was the most unquestionable evidence that the anxiety of the Poor for Education continued not only unabated, but daily increasing,— that it extended to every part of the Country, and was to be found equally prevalent in those smaller Towns and Country districts, where no means of gratifying it were provided by the Charitable efforts of the richer classes,—

In humbly suggesting what was fit to be done for promoting Universal Education, The Committee did not hesitate to state, that two different Plans were advisable, adapted to the opposite circumstances of the Town and Country districts. Wherever the efforts of individuals could support the requisite number of Schools, it would be unnecessary and injurious to interpose any Parliamentary assistance. But The Committee had clearly ascertained, that in many places Private Subscriptions could be raised to meet the yearly expenses of a School, while the original cost of the undertaking, occasioned chiefly by the erection and purchase of the Schoolhouse, prevented it from being attempted:—

The Committee conceived, that a sum of money might be well employed in supplying this first want, leaving the Charity of individuals to furnish the annual

66 INVESTIGATIONS BY PARLIAMENT.

provision requisite for continuing the School, and possibly for repaying the advance;—

Whether the money should be vested in Commissioners, empowered to make the fit terms with the private parties who might be desirous of establishing Schools, or whether a certain sum should be intrusted to the two great Institutions in London for promoting Education, The Committee left the choice to be determined by the wisdom of Parliament;—

In the numerous Districts where no aid from Private exertions could be expected, and where the Poor were manifestly without adequate means of Instruction, The Committee were persuaded, that nothing could supply the deficiency but the adoption, under certain material modifications, of the Parish School System, so usefully established in the Northern Part of the Island, ever since the latter part of the Seventeenth Century, and upon which many important details were subjoined;⁵—

The modifications would be dictated principally by the necessity of attending to the distinction, already pointed out, between Districts where Private Charity might be expected to furnish the means of Education, and those where no such resource could be looked to, —and the Tables subjoined to the Report, would afford important lights on this subject.⁶ It appeared further to The Committee, that it might be fair and

⁵ See, The Second Report of the Select Committee,
p. 5.

⁶ *Ibid.*

expedient to assist the Parishes where no School-houses were erected, with the means of providing them, so as only to throw upon the inhabitants the burden of paying the Schoolmaster's Salary, which ought certainly not to exceed Twenty-four pounds a year. It appeared to The Committee, that a sufficient supply of Schoolmasters might be procured for this sum, allowing them the benefits of taking Scholars, who could afford to pay, and permitting them of course to occupy their leisure hours in other pursuits. The expense attending this invaluable system in Scotland, is found to be so very trifling, that it is never made the subject of complaint by any of the Landholders:—

The Committee forbore to inquire minutely, in what manner this system ought to be connected with the Church Establishment. That such a connection ought to be formed, appeared manifest,—it is dictated by a regard to the prosperity and stability of both systems, —and, in Scotland, the two are mutually connected together. But a difficulty arises in England, which is not to be found there. The great body of the Dissenters from the Scottish Church differ little, if at all, in doctrine from the Establishment,—they are separated only by certain opinions of a Political rather than a Religious nature, respecting the right of Patronage, and by some shades of distinction as to Church discipline,—so that they may conscientiously send their children to Parish Schools which are connected with the Establishment, and teaching it's Catechism. In England the case is widely different,—and it appeared

68 INVESTIGATIONS BY PARLIAMENT.

to The Committee essentially necessary, that this circumstance should be carefully considered in the devising arrangements of the system. To place the choice of the Schoolmaster in the Parish vestry, subject to the approbation of the Parson, and the Visitation of the Diocesan,—but to provide, that the children of Sectarians should not be compelled to learn any Catechism or attend any Church, other than those of their Parents, seemed to The Committee the safest path by which the Legislature could hope to obtain the desirable objects of security to the Establishment on the one hand, and justice to the Dissenters on the other :—

The more extended inquiries of The Committee this Session had amply confirmed the opinion, which a more limited investigation had led them to form two years before, upon the neglect and abuse of Charitable Funds connected with Education,—and they added, that although in many cases large Funds appeared to have been misapplied through ignorance, or mismanaged through carelessness, yet that some instances of Abuse had presented themselves, of such a nature, as would have led them to recommend at an earlier period of the Session, the institution of proceedings for more promptly checking misappropriations, both in the particular cases, and by the force of a salutary example. From the investigations of The Commission about to be issued under the authority of an Act of Parliament, much advantage might be expected,—and, though it would not become The Committee to anticipate the measures which the wisdom of the Legis-

lature might adopt in consequence of those Inquiries, with a view to provide a speedy and cheaper remedy for the evil than the ordinary tribunals of the Country afford,—yet The Committee could not avoid hoping, that the mere report and publication of the existing Abuses would have a material effect in leading the parties concerned, to correct them, and that even the apprehension of the Inquiry about to be instituted, might in the mean time produce a similar effect:—

As the Universities, Public Schools, and Charities, with Special Visitors, are exempted from the jurisdiction of The Commissioners, The Committee had been occupied in examining several of those Institutions,—and the result of their inquiries unquestionably showed, that considerable unauthorized deviations had been made, in certain great Schools, from the original plans of The Founders,—that those deviations had been dictated more by a regard to the interests of the Fellows than of the Scholars, who were the main object of the Foundations and of the Founders' bounty,—and that although in some respects they had proved beneficial upon the whole to the Institutions, yet that they had been, by gradual encroachments in former times, carried too far. While, therefore, The Committee readily acquitted the present Fellows of all blame in that respect, they entertained a confident expectation that they would seize the opportunity afforded by the inquiry, of doing themselves honour by correcting the Abuses which had crept in, as far as the real interests of the Establishments might appear to require it. If,

70 INVESTIGATIONS BY PARLIAMENT.

too, there should exist similar errors in THE UNIVERSITIES, which had not been examined, The Committee willingly flattered themselves that steps would be taken to correct them, by the wisdom and integrity of the highly respectable persons, to whose hands the concerns of those great Bodies are committed ;—

The Committee were fully persuaded, that many great neglects and abuses existed in Charities which have SPECIAL VISITORS,—indeed it so happened, that the worst instance which they had met with, belonged to that class,—and that no Visitatorial power was exercised, until a few months before, although the malversations had existed for many years. To this subject they, therefore, begged leave to request the speedy attention of Parliament ;—

It further appeared to The Committee, that as The Commission about to be issued would be confined to the investigation of Abuses, and as the information, in the Parochial Returns, was not sufficiently detailed respecting the State of Education generally, a Commission should also be issued, either under an Act of Parliament, or by means of an Address to the Crown, for the purpose of supplying this defect ;—

In the course of their Inquiries, The Committee had incidentally observed that Charitable Funds, connected with Education, were not alone liable to great Abuses. Equal negligence and malversation appeared to have prevailed in all other Charities,—and although The Committee had no authority, by their instruction, to investigate the matter, and to report upon it, yet they

should deem themselves wanting in their duty, if they did not give this notice of so important a subject, accidentally forced upon their attention.⁷

Several of these observations had reference to a Bill which had been brought into Parliament, on the 8th of April 1818, for appointing a Commission to inquire into the Abuses in Charities connected with the Education of the Poor, in England and Wales,—the Debates on which Bill are highly interesting, and fully explain the views which were entertained by the principal Promoters of this great National investigation.

And, on the 13th of the same month, Mr. BROUGHAM, in moving the second reading of the Bill, wished to explain the course which he deemed it advisable, should be pursued in this business. It had been his intention to propose, that the Inquiry of The Commissioners should extend to all Charities whatever,—but he was now of opinion, that it would be most advisable to confine, for the present, the

⁷ Second Report of The Select Committee, in 1818.

72 INVESTIGATIONS BY PARLIAMENT.

Inquiries of The Commissioners to Charities for purposes of Education, with an understanding that additional powers would be given next Session to extend the Inquiry to all other Charities. There would be ample employment for The Commissioners for a considerable time in the Metropolis, and twenty or thirty miles in it's neighbourhood, and this would give time for finding out the sort of persons who could most efficaciously execute the provisions of the Act. When, therefore, it would be necessary to appoint additional Commissioners next Session, it would be more easy to find proper persons for that purpose. Another purpose would be gained by the delay,—it would serve as a warning to those great Bodies by whom Charitable Funds were at present abused. From what had happened already, he was confident this time would not be lost.⁸

The Bill was then read a second time.

On the 8th of May, 1818, the order of the day for going into a Committee on

⁸ The Parliamentary Debates, vol. xxxvii. p. 1297.

this Bill, being read,—Mr. BROUGHAM rose to perform the duty cast upon him by The Education Committee, of describing to The House the progress of it's inquiries,—and after adverting to the apparently slow progress they had made in the investigation, he confessed, that to him this delay appeared salutary. It had afforded ample time, for the serious and repeated consideration which the vast importance of the subject prescribed to those, who would legislate upon it,—and an opportunity had likewise been given, of obtaining the most valuable information from various sources.

He regarded the subject in two distinct points of view,—*first*, attending to the situation of the people in Cities, and Towns of considerable size,—and, *secondly*, to the circumstances of the people in small towns or villages, and in districts wholly agricultural, where hardly even a village exists.

Being aware how dry and uninteresting this subject was to many persons present,

74 INVESTIGATIONS BY PARLIAMENT.

and there being considerable noise in some parts of The House,—he exclaimed in that animated apostrophe,—“ It has nothing of a political, or party, or personal nature. It involves no inquiry into the conduct of the Royal Family. It regards no violation of the Privileges of The House. It is alike unconnected with the preservation and the pursuit of Place, and can afford gratification to no malignant or interested feeling. It has but a sorry chance, then, of fixing the attention of such as love to devote their minds to those higher matters. But I stand here to do my duty as Chairman of your Committee, and if the task which interests me should prove dull to others, I only beg to assure them, that I neither desire their attention nor their presence,—and if, perchance, they have any more pressing avocation elsewhere at this particular moment, I should feel obliged, by their pursuing it, and leaving us, without disturbance, to the dull, plodding, ignoble work, of vindicating the cause of the Poor,—of sup-

porting those, who can have no other advocates,—of urging the necessity of Universal Education, and imploring Parliament to impart that Blessing which can alone preserve the Virtue of a populous, commercial, and luxurious Empire, and prevent it's stability from being shaken by the progress of it's Refinement.”

In describing the qualifications of The Commissioners, he observes,—“ I trust that the time is now come, when Parliament will adopt the only measure which can secure a real, effectual investigation of all Charitable abuses. For this purpose it is absolutely necessary, that able and active men of business, chiefly Lawyers, should be engaged to devote their whole time to the inquiry. They must be persons not only of incorruptible integrity, but of a stern disposition, and inaccessible to the cajolery which oftentimes shuts the eyes of those, whom grosser arts would assail in vain. They must be easy of approach to all *accusers*,—never closing their ears to suggestion or information,

76 INVESTIGATIONS BY PARLIAMENT.

because it may proceed from spiteful or malicious motives, or may denounce abuses too enormous to be credible, or accuse parties too exalted to be suspected,—not even rejecting the aid of *informers* who may withhold their name, as well aware that their office is to investigate and not to judge, and that anonymous, or interested, or malignant sources may supply the clue to guide inquiry,—in a word, their propensity must be to suspect abuses, and lean towards tracing them,—their principle must be, that no man who complains of an evil is to be disregarded, be his apparent motives what they may.”

In justice to individuals whose characters might seem to be aspersed, Mr. BROUGHAM could not conclude without observing, that many abuses exist without blame being imputable to any one. Neglects may be handed down as it were from father to son, until the right course of administration is forgotten. A person may hold funds as his own, which some remote ancestor diverted from their pro-

per object, and for many years the existence of the misappropriation may have been unsuspected. Trusts are every where found defeated by their originally imperfect construction,—most commonly by defective powers of appointment where vacancies arise. And cases have occurred, where those who were bound to make payments, could find nobody entitled to receive, so that they were obliged to keep the money in their own hands. His decided opinion was, that a great majority of the abuses discovered, would be found to consist of these classes, and to reflect no blame on any one, except, perhaps, the original Founders of the Charity, who may have been negligent, or their immediate Successors, who may have begun the abuses that time has both perpetuated and made innocent by concealing their origin.

This admirable speech was concluded by the following still more noble sentiments,—“ It is impossible,” said he, “ for me to close these remarks without expres-

lieve their fellow-men!—I survey this picture with inexpressible pleasure, and the rather, because it is a Glory peculiar to England. She has the more cause to be proud of it, that it is the legitimate fruit of her free Constitution. Where Tyrants bear sway, Palaces may arise to lodge the Poor, and Hospitals may be the most magnificent ornaments of the seat of Power. But, though fair to the eye, and useful to some classes, their foundations are laid in the Sufferings of others. They are supported, not by private Beneficence, which renders a pleasure to the giver as well as a comfort to him who receives,—but by the hard-won earnings of the Poor, wrung from their Wants, and frequently by the preposterous imposts levied upon their Vices. While the Rulers of any people withhold from them the enjoyment of their most sacred rights,—a voice in the management of their own affairs,—they must continue strangers to those Noble sentiments,—that honest elevation of purpose, which distinguishes Freemen, teaches

them to look beyond the sphere of personal interest, makes their hearts beat high, and stretches out their arms for the glory and the advantage of their Country. There is no more degrading effect of Despotism than that it blunts the charitable feelings of our nature, rendering men suspicious and selfish, and forgetful that they have a Country. Happily for ENGLAND, she has still a People capable of higher things:— but I have been led away from my purpose, which was only to express my admiration of those humane individuals, whose conduct I have so long witnessed,— of whom if I have spoken very warmly,— it is because I feel much more for them than I can describe,—and whose deserts are indeed far, far above any praise that language can bestow.”⁹

The consideration to which this important subject now gave rise in Parliament, issued in the introduction of a Bill, the object of which was somewhat altered from the original intention of Mr.

⁹ The Parliamentary Debates, vol. xxxviii. p. 610.

82 INVESTIGATIONS BY PARLIAMENT.

BROUGHAM,—in as much as it was deemed expedient, that the charge of the intended inquiry should not devolve upon a Parliamentary Commission, but upon one to be appointed by The Crown.

The Act, after various Amendments, received the Royal Assent on the 10th of June, 1818, and is intituled, “*An Act for appointing Commissioners to inquire concerning Charities in ENGLAND for the Education of the Poor,*”—58° Geo. III. cap. 91.—And the Preamble recites, that whereas it is highly expedient that an Inquiry should be made by Commissioners to be specially appointed, into the amount, nature, and application of the produce of any estates or funds, which have from time to time been devised or otherwise appropriated by pious and well disposed persons to the purpose of the Education of the Poor,—and whether any breaches of trust, irregularities, or abuses have been practised or happened in the management and employment thereof, and whether, by change of circumstances or other causes,

the same cannot be beneficially applied for the purposes originally intended.

It was therefore enacted, that it should be lawful for His Majesty to issue a Commission under the Great Seal to any number of persons not exceeding *Fourteen*, who should be constituted Commissioners for the purposes intended by this Act,—and that the said Commissioners or any three of them should and they were thereby empowered and required to examine into and investigate the amount, nature, and application of all estates and funds, of what nature or kind soever, and the produce thereof, destined or intended to be applied to the purpose of educating the Poor in England and Wales, in so far as such produce should appear to be destined or applied for the purpose of educating the Poor, and to examine into and investigate all breaches of trust, irregularities, frauds, abuses, or supposed abuses or misconduct, in relation to and in the management or appropriation or non-appropriation or misappropriation, of such

84 INVESTIGATIONS BY PARLIAMENT.

estates and funds,—and the said Commissioners or any three of them should, once in each half year during the continuance of the Commission, report and certify, in writing under their hands and seals, to The King's Most Excellent Majesty, and to both Houses of Parliament, their proceedings, touching the amount, nature, management, application, and appropriation of such of the aforesaid estates and funds as they should have inquired and examined into, and also what was the nature of such estates and funds respectively, and the actual annual produce thereof, and what was the actual annual value thereof, and in whose possession as Tenants thereof any part thereof consisting of lands, tenements, or hereditaments, should be,—adding, at the same time, such observations as should occur to them respecting such mode as they should deem most effectual for the recovering of such part or parts of such estates or funds as should appear to them to have been applied in breach of the several trusts created in

respect of the same, or should appear to have been omitted to be applied in pursuance of such trusts, and subjoining such suggestions as might seem to them expedient respecting the most effectual mode of securing such estates and funds, and their respective produce, against any future misapplication thereof.

It was further enacted, that if, upon such Inquiry, it should appear to The Commissioners that from any cause whatsoever it had become impossible to apply the estates or funds, or any part thereof, to the purposes to which the same were destined or directed to be applied, they should report the special circumstances of each Case.

And The Commissioners, previously to entering upon the execution of the Act, were to take an Oath before The Chancellor of the Exchequer or The Master of the Rolls, that they "will faithfully, im-
" partially, and truly execute the several
" powers and trusts vested in them," ac-
cording to the best of their skill and know-
ledge.

86 INVESTIGATIONS BY PARLIAMENT.

In conformity with this Act, a COMMISSION under the Great Seal was issued by HIS ROYAL HIGHNESS THE PRINCE REGENT, in the name and on the behalf of HIS MAJESTY, dated the 20th of August, 1818, by which the following Gentlemen and Prelates were named and appointed THE COMMISSIONERS to execute the same,—*viz.*,

The Right Hon. CHARLES MANNERS SUTTON, Speaker of The House of Commons.

The Right Rev. JOHN Lord Bishop of St. ASAPH.

The Right Rev. JOHN Lord Bishop of PETERBOROUGH, *dead.*

The Right Hon. Sir WILLIAM SCOTT, Knt.

The Right Hon. CHARLES YORKE.

The Right Hon. Sir WILLIAM GRANT, Knt.

JOHN WILLING WARREN, Esq.

HENRY HUGH HOLBECH, Esq.

WILLIAM GRANT, Esq.

WILLIAM ROBERTS, Esq.

WILKINSON MATHEWS, Esq.

ROBERT MARSHAM, Esq.

JAMES M'MAHON, Esq.

The Hon. DANIEL FINCH.

Under this Commission two Reports were made, which comprise the investigation of all the Charities for Education in the Counties of Berks, Kent, and Sussex,—with the exception only of two parishes in Berkshire, and of five in Sussex, the Reports of which were deferred, as The Commissioners were in want of some further information concerning them. They had also examined into several Charitable Institutions in the Cities of London and Westminster, and the neighbourhood,—to which places they had latterly chiefly confined their Inquiries, deeming it adviseable not to commence any investigation in a distant District during the pendency of a proposition to extend the objects of The Commission, and which, if carried into effect, might make it necessary to visit the same places a second time.

On the 29th of May, 1819, the measure which was thus contemplated, was introduced into Parliament by a Bill, intituled, “*A Bill to amend an Act of the last Session of Parliament, for appointing Commissioners to inquire concerning Charities in ENGLAND for the Education of the Poor ; and to extend the Powers thereof to other Charities in ENGLAND and WALES.*”¹⁰

By this Act, which received the Royal assent on the 6th of July, 1819, 59° Geo. III. cap. 81., the powers of The Commissioners were extended, and their numbers were increased from FOURTEEN to TWENTY.

And, on the 16th of July, 1819, His ROYAL HIGHNESS THE PRINCE REGENT directed a new COMMISSION, under the

¹⁰ It was to continue in force until the 1st. of August, 1823, and from thence until the end of the then next Session of Parliament.—And, on the 9th of June, 1824, the Royal Assent was given to “*An Act to continue for four years, and from thence until the end of the then next Session of Parliament, the powers of The Commissioners,*”—5° Geo. IV. cap. 58.

Great Seal, to be issued, by which the following Commissioners were named and appointed, for the purposes of the Act,—*viz.*

The Right Hon. CHARLES MANNERS SUTTON, Speaker of The House of Commons.

The Right Rev. JOHN Bishop of St. ASAPH.

The Right Hon. Sir WILLIAM SCOTT, Knt., now Lord STOWELL.

The Right Hon. CHARLES YORKE.

The Right Hon. Sir WILLIAM GRANT, Knt.

The Right Rev. EDWARD Bishop of OXFORD, *dead.*

The Right Hon. Sir JOHN NICHOLL, Knt.

The Right Hon. Sir VICARY GIBBS, Knt., *dead.*

FRANCIS BURTON, Esq., *resigned.*

HUGH LEYCESTER, Esq., *resigned.*

JOHN WILLING WARREN, Esq.

HENRY HUGH HOLBECH, Esq.

WILLIAM GRANT, Esq.

WILLIAM ROBERTS, Esq.

WILKINSON MATHEWS, Esq.

90 INVESTIGATIONS BY PARLIAMENT.

**ROBERT MARSHAM, Esq., LL. D., now
WARDEN OF MERTON COLLEGE, OXFORD.**

JAMES M'MAHON, Esq.

The Hon. DANIEL FINCH.

SHERRARD BEAUMONT BURNABY, LL. D.

GEORGE DANIELL, Esq.

On the demise of His MAJESTY GEORGE the Third, a new COMMISSION was directed by His present Most EXCELLENT MAJESTY to be issued, dated the 5th of August, 1820, in which all the above-named Commissioners are continued, with the exception of Sir VICARY GIBBS who died in the interval, and was succeeded by The Right Hon. Sir HENRY RUSSELL, Bart.

SPECIAL VISITORS.

THE attention of THE COMMISSIONERS was first directed to the consideration of so much of the 12th section of the Act of Parliament as relates to SPECIAL VISITORS, GOVERNORS, and OVERSEERS, in order to ascertain how far their powers of Inquiry were limited by the same. Adopting the rule of construction which has been applied to a similar provision, in the Statute of Charitable Uses of the 43^o of ELIZABETH *chap.* 4., they were of opinion that this clause does not extend to such Special Visitors, Governors and Overseers, as have themselves the administration of any Funds belonging to Charitable Institutions for the purposes of Education,—or for any other Charitable use.

Upon this construction The Commissioners have acted in the course of their proceedings,—and where they have met

with Charitable Foundations provided with Special Visitors or Governors so circumstanced, they have thought it proper to pursue their Inquiries concerning them.¹

The Cases which relate to Special Visitations are, however, numerous, and at present amount to **EIGHTY THREE.**

¹ *Introduct. Report, vol. i. p. 3.*

EXCEPTIONS.

By the 12th. section of the Act, the two Universities of OXFORD and CAMBRIDGE, and the Colleges of ETON, WESTMINSTER, and WINCHESTER, and the great Schools of THE CHARTER-HOUSE, HARROW, and RUGBY, are excepted from Inquiry,—neither is investigation to be made into any funds applicable to the purposes of Education for the benefit of any persons of the *Jewish* persuasion, or the people called *Quakers*, or persons of the *Roman Catholic* persuasion, and which shall be under the superintendence and control of persons of such persuasions respectively.

KING'S BOUNTY.

A GRACIOUS Benevolence of THE SOVEREIGN prevails in the City of London, and in other places, to a large extent, under the appellation of “*The King's Bounty.*”

A portion of this Royal donation, to the amount of 1000*l.* is paid into the hands of The Chamberlain of London,—in consequence of this a Letter of Exhortation is addressed by the Bishop of the Diocese every year, recommending a subscription in aid of it. A collection is accordingly made, and paid to The Chamberlain, who apportions the total to the several Parishes according to their size, at his discretion.¹

Other sums, in furtherance of the King's benevolent measures, are also paid at The Exchequer, for the Charity School in New

¹ Rep. iv. p. 142.

EXCEPTIONS.

By the 12th. section of the Act, the two Universities of OXFORD and CAMBRIDGE, and the Colleges of ETON, WESTMINSTER, and WINCHESTER, and the great Schools of THE CHARTER-HOUSE, HARROW, and RUGBY, are excepted from Inquiry,—neither is investigation to be made into any funds applicable to the purposes of Education for the benefit of any persons of the *Jewish* persuasion, or the people called *Quakers*, or persons of the *Roman Catholic* persuasion, and which shall be under the superintendence and control of persons of such persuasions respectively.

RESTORATION OF KING CHARLES THE SECOND.

THE effects produced by the memorable event of THE RESTORATION of King CHARLES the Second, are depicted with energetic force and beauty by our elegant Historian Mr. HUME,—

“ The people, freed from the state of suspense in which they had so long been holden, now changed their anxious hope for the unmixed effusions of joy; and displayed a social triumph and exultation, which no private prosperity, even the greatest, is ever able fully to inspire. Traditions remain of men, particularly of OUGHTRED, the Mathematician, who died of pleasure, when informed of this happy and surprising event.—The rapidity with which the whole of the proceedings were conducted, was marvelous, and discovered the passionate zeal, and entire unanimity of the Nation.—

“ The King himself said, that it must
“ surely have been his own fault that he
“ had not sooner taken possession of the
“ Throne,—since he found every body so
“ zealous in promoting his happy Restora-
“ tion.”¹

In accordance with this glad feeling we find The Rev. JOSEPH BENTHAM establishing two Charities for the relief of the Poor, in remembrance of that happy change, and in testimony of his joy and thankfulness for the return of his Sovereign to his Crown and Dignity.²

¹ Hume's Hist. of England, vol. vii. p. 327. 8vo. edit.
1823.

² Rep. x. p. 15.—Rep. xii. p. 39.

SCHOOLS.

No Country in the known world abounds so much in Charitable endowments, as Great Britain,—and no City can vie or be compared with London, for the number and variety of it's establishments of this description. A stranger can neither enter nor depart out of the Metropolis, by any road, but his eye is attracted by some humane Institution. Almshouses, Hospitals, and Public Schools present themselves in every direction,—and the means of Education for the poorer Classes have of late years so much increased throughout the kingdom, that there is scarcely a village which has not an establishment for this truly commendable purpose.

It was a great part of the policy of the Legislature, at the time of THE REFORMATION, that Schools should be instituted, both to dispel ignorance, and to breed up

suitable Ministers to promulgate the blessings of the Protestant Faith.

The many and wise acts of Liberality as extended to Schools, must claim the most unqualified approbation,—and those Benefactors must be considered to have been persons of no common minds, who showed the first example of devoting the profits of Trade to the advancement of Learning,—for it is a mistaken notion to suppose, that Schools were established solely out of the spoils of Monastic possessions.

Among those honourable Merchants who seem to have considered wealth, only as the means of testifying their affection for the good of the Publick, may be mentioned JOHN NORBURY, JOHN HENDE, and RICHARD WHITTINGTON, for the great works which they erected for the use and ornament of the City of London. But WILLIAM CANNYNGE, who was five times Mayor of Bristol, and a liberal Benefactor to that City, seems to have been the greatest English merchant of that period. EDWARD the Fourth took from him at

once (for some misdemeanour in trade) 2470 tons of shipping,—amongst which there was one ship of 900 tons, one of 500, and one of 400, the rest being of smaller burden. We are not informed of what the misdemeanour of Mr. CANNYNGE consisted,—but it is most probable, that there was nothing dishonourable in it, as this anecdote is inscribed upon his Tomb.

Mr. CANNYNGE is the Gentleman in whose “*cofre*” those manuscripts were asserted by CHATTERTON to have been discovered, from which he constructed that system of Imposture which has rendered his name celebrated, and his history interesting.

The manner in which these venerable abodes of Learning are upholden, will always be interesting to the Scholar,—and, according as they are well or ill conducted, will excite either censure or applause.

VOLUNTARY AND CASUAL CONTRIBUTIONS.

As The Commissioners conceived the objects of Investigation prescribed to them by His Majesty's Commission, to be only such Charities as are possessed of Funds of a permanent nature, they did not think it within their province to extend their Inquiries to Schools supported entirely by Voluntary and Casual Contributions. Where they have met with Schools maintained partly by such Contributions, and partly by Funds of a permanent nature, they have always pursued their examination, so far as was necessary to ascertain the description, management, and application of the latter.¹

SUSPENDED.

A remarkable instance occurs in the Suspension of PALMER's School, in Tot-

¹ *Introduc. Rep. vol. i. p. 4.*

hill Fields. From an examination made into the Minutes of The Governors, from the first foundation of the Charity, by their Clerk, and embodied by him in a Report made to them on the 5th of September 1816, it appears that 20 children, as prescribed by Mr. PALMER, had been educated previous to the year 1728, but none from that period until 1817.

In explanation of this Suspension for so long a period as Eighty-nine years, it appears from the Minutes of The Governors, as given in the Report of their Clerk, that the property was not sufficient even for the support of the 12 poor alms-people, for whose maintenance the rents were in the first instance to be applied,— and the buildings having fallen into decay, it was absolutely necessary to rebuild them, and savings were accordingly suffered to accumulate for that purpose.²

The Commissioners have looked with some degree of jealousy into the manage-

² Rep. i. p. 181.

ment of SHELTON's Charity School, in St. Giles's in the Fields, which appears to have been also suspended for a period of Fifty-three years. But they find, that during that time the accounts were regularly audited every year, and the accruing income added to the accumulated capital, —nor does it seem that the period of Suspension could have been materially abridged, without running the risk of the Charity being put into activity with funds inadequate to the full accomplishment of it's objects.³

REVIVED.

The Free School at North Allerton formerly enjoyed reputation as a Grammar School, and was well attended by children from that Town and the neighbourhood, —but, during the late Master's time, in consequence of the decline in the demand for Classical education, the teaching of *Latin* was discontinued, and the School

³ Rep. II. p. 92.

was conducted for some years as an English reading and writing school, under an Usher appointed by the Master,—the number of free scholars was kept up nevertheless, and they had the benefit of gratuitous instruction in those branches of learning which were substituted for the Classics. The change thus adopted, did not give universal satisfaction,—and, on the appointment of the present Master, it was determined to re-place the School on the former footing of a Grammar School, which the Master is well qualified to conduct.⁴

The Master of the Free Grammar School at Goudhurst, during his appointment, has prevailed upon some boys to learn *Latin*, who made considerable progress, but their numbers were very few.⁵ And it is the wish of the Master of the Free Grammar School at Maidstone, that all his Scholars should learn the Classics.⁶

⁴ Rep. VIII. p. 699.

⁵ Rep. I. p. 109.

⁶ Rep. I. p. 128.

Until about the year 1816, the Foundation boys of the Free Grammar School at Camberwell had been for many years taught only English reading, writing and arithmetic, and appear latterly not to have reached the prescribed number of *Twelve*. At that period the Governors directed, that the teaching of Latin and Greek should be resumed, according to the Founder's intention. This has since been done, and, in 1819, there were *seven* free scholars.⁷

DETERIORATED.

Several Schools, perhaps unavoidably, have lost the character of Grammar Schools, as projected by The Founders.

The Grammar School at Lewisham, founded by The Rev. ABRAHAM COLFE, is not conducted according to the intention of The Founder, having for many years ceased to be a Free Grammar School. The number of 31 children, which

⁷ Rep. 1. p. 216.

is always full, is supplied from the parish of Lewisham only, as the remote Parishes have for several years declined sending any children. The boys are taught reading, writing, and arithmetic by an Assistant appointed and paid by Dr. WAITE, who, although he does not instruct them personally, yet frequently inspects them. Dr. WAITE has 16 Private Pupils, who receive a Classical education, and are kept separate from the boys on Mr. COLFE's foundation. He is allowed by the Will to take 26 Boarders. On his election, he was informed that instruction in reading and writing would be more useful to the free boys, and more acceptable to the parish than Classical tuition, and such had been the practice before his appointment. The Trustees have not prohibited the teaching of Latin to the boys,—but, as the Founder directs in the strongest terms, *that the children of poor persons shall be first chosen*, and as a Classical education would be of no advantage to them, this probably has been the cause of the

change in the conduct of the School. It is the wish of Dr. WAITE, that the School should be conducted according to it's original institution,—and he is of opinion, that a Free Grammar School would be a great advantage to the neighbourhood.

It appears to The Commissioners, that the present course of instruction is most generally beneficial to the class of persons, who are so particularly designated as the primary objects of the Charity,—and they do not think it probable, that many children would offer, if the School were placed on it's original foundation,—but, as the Ministers incumbent of the parishes of the Hundred of Blackheath have the right of sending their children to this school as a Grammar School, it must not be forgotten that they are, by the present course of instruction, deprived of this advantage.⁸

The School at Sevenoaks, as a Free Grammar School, appears now to fall very short of effecting the intentions of

* Rep. 1. pp. 123-4.

The Founder. The only cause, to which The Commissioners see reason to attribute this, is, that Classical learning is a sort of instruction not adapted to the wants or wishes of the persons who are entitled by their circumstances, and enabled by their local situation, to claim the benefits of this Charity.⁹

The Grammar School founded by Alderman HICKSON in Allhallows Barking, though well conducted upon it's present plan by the Master, appears to have fallen below the intention of The Founder in the scale of instruction,—but this seems to have been a necessary consequence of the smallness of the Endowment.¹⁰

No particular mode of instruction was prescribed to be used in the School founded by Mr. TROTMAN, in Bunhill-Row,—but, until the year 1740, it appears to have been a Grammar School. An order was made in that year by THE HABERDASHERS'

⁹ Rep. i. p. 142.

¹⁰ Rep. i. p. 162.

COMPANY, who are The Governors, that reading, writing, and arithmetic should be taught in addition to the Classics,—and from that period, the teaching of the Classics appears to have been discontinued. It is stated, that the parents are not willing to send their children for instruction in the higher branches of education.¹¹

It may deserve to be remarked, that by the original foundation of the Free School at Ratcliffe, by NICHOLAS GIBSON and Lady AVICE his wife, both the Master and Usher were required to be learned persons, and to teach Grammar and the Latin language, as well as reading, writing, and arithmetic,—but that grammatical instruction has been so little called for, that the school has ceased to be a Grammar School.¹²

The boys were formerly instructed in Latin, in the School founded by Mrs.

¹¹ Rep. I. p. 175. ¹² Rep. I. p. 186.

SMITH, for the benefit of the children of inhabitants of the parish of St. Lawrence Jewry, but, in 1784, this was discontinued by an Order of Vestry, on account of the Scholars being the children of poor parents, and they have since that time been taught reading, writing, arithmetic, and the Church catechism. This may be considered a deviation from the original plan of the donor of the Charity,—but the mode now pursued, is deemed by the parish more beneficial to the objects of her bounty.¹³

The Commissioners cannot but observe, that the Free Grammar School at Highgate does not appear to have kept pace in it's progress, either with the intention of The Founder, or with the gradual improvement of it's Funds, and the necessities of the neighbourhood in which it is placed. As a Grammar School it has fallen into complete decay. The instruction of the children has entirely devolved

¹³ Rep. I. p. 53.

upon an Assistant, receiving a small salary from the Master, who never teaches them himself, nor interferes with the conduct of the School, except by occasional superintendence, or when the exercise of his authority is applied for by the actual teacher. Their number remains as it was fixed by The Governors nearly 250 years ago, notwithstanding an immense increase in the population of the neighbourhood, which has long afforded an ample call for extending the benefits of the Institution, this being the only Free School in the place belonging to the Established Church.¹⁴

The Will of Sir JOHN JOLLES imports, that he intended Grammar and the Latin language to be taught at Stratford Bow,—but all that is at present taught, is reading, writing, and arithmetic. Dr. WARREN, the Rector of the Parish, was appointed Master in 1728,—and the two succeeding Masters were also in Orders,—but it is pretty clear, from the Minute

¹⁴ Report II. p. 104.

Book of THE DRAPERS' COMPANY, that no Grammar or Latin has been taught in the School from the year 1711,—indeed, for the Salary of 26*l.* 13*s.* 4*d.* which has received no augmentations, it would be difficult to find a Master able and disposed to teach a learned language. The prescribed number of 35 boys is, however, kept up on this slender income.¹⁵

Neither has the Free Grammar School in East Grinstead been used as a Grammar School since 1775,—nor has any application been made to the Trustees to restore it to it's original foundation,—the system on which the School is at present conducted as a National School, is considered more beneficial and satisfactory to the Parishioners at large.¹⁶

The extraordinary deficiency of evidence with respect to the Free Grammar School at Bitterley, founded by The Rev. JOHN NEWBOROUGH, and which is in itself

¹⁵ Rep. II. p. 137.

¹⁶ Rep. II. p. 165.

no small proof of inattention to it's concerns, renders it difficult to form a precise judgement of the manner in which it's interests have been managed,—but enough appears to satisfy The Commissioners, that it is greatly deteriorated in character and efficiency from what it once was, and that there has been a manifest deviation from the intention of The Founder, and of the only Benefactor of whom they have any knowledge. This was an antient Grammar School, to which, under that denomination, a learned person in the beginning of the last Century gave an endowment (18th. Jan. $17\frac{1}{2}$), the object of which The Commissioners must conclude to have been it's support as a Classical School. It appears to have been, until no very distant period, a flourishing school of that character, but it is now sunk into a mere reading and writing school of the commonest description, and is holden by the Master under terms stipulated by the Parishioners, which seem destructive of any hope of restoring it to

it's former respectability, and which, as far as appears, are hardly justified by any authority they can be supposed to possess in the appointment of the Master of a Grammar School.¹⁷

Mr. NEWBOROUGH was Assistant at ETON School in 1682, and in 1689, he had the honour to be appointed Master. He was esteemed a man of great Learning. Under this very eminent Schoolmaster were educated some of the first Scholars of that time. He was Rector of Hitcham, in the County of Buckingham, to which Benefice he was probably nominated by The Provost and Fellows of Eton College, pursuant to the bequest of Mr. ARCHER, a former Fellow, who being possessed of the Advowson, has bound his heirs to present a Clerk, nominated by The College. He died in 1712, and was buried at Hitcham, where there is an Epitaph to his memory on an Altar Tomb in the Church-yard.¹⁸

¹⁷ Rep. III. p. 267.

¹⁸ Harwood's *Alumni Etonenses*, p. 260. — Lysons's *Magna Britannia*, vol. i. p. 579.

The principal cause of the discontent which certainly prevails respecting the management of The Free Grammar School at Wolverhampton, is a feeling that Classical instruction is little needed by the mass of inhabitants of a manufacturing and trading Town,—and a wish, that the now ample revenue should be applied in part at least, in the establishment of such modes of education as might render it more generally beneficial to the Town and Neighbourhood.—And, when it is stated, that the Trustees are limited by the terms of the Foundation to the maintenance of a Grammar School, it is answered, that they have already departed from the strict line of their authority, in the appointment of Masters for Drawing and Modern Languages,—and might with equal propriety extend the exercise of their discretion to other objects, which the wants and interests of the place require. Under the words of the Charter, which speaks of other necessary things to be done, besides the maintenance of the

Master and Usher, a discretion appears to be vested in the Trustees, of making such reasonable additions to the establishment, as may be auxiliary to the Grammar School,—and the additions which they have already made, appear to The Commissioners to have been of that description, and to have been beneficial to the School,—but they can scarcely think that the Trustees would be authorized, without the sanction of the Court of Chancery, in applying any part of their funds in the establishment of a course of education, wholly distinct from the Grammar School, and in a great measure incompatible with it.¹⁹

Although certain measures are said to have been adopted by a considerable majority of the Twenty-four of the parish of Bedale, yet a strong feeling appears to prevail against them in the minds of some of the inhabitants,—and in so far as they are calculated to supersede the use of the

¹⁹ Rep. iv. p. 355.

endowed Grammar School, against the management of which no complaint is stated to have existed, and to transfer the funds appropriated for it's support to the purposes of a National School, the propriety of the measure may certainly be doubted, and the authority on which their Resolutions rest, appears to The Commissioners to be very questionable. The intention, however, of supplanting or abolishing the Grammar School is disclaimed on the part of the Trustees, who are ready, it is said, to re-place it on it's former footing, whenever the demand for Classical instruction revives, or the interests of the place shall appear to require it.²⁰

The Commissioners cannot but esteem it a matter of regret, that no advantages are at present derived from the Free Grammar School at Dilhorne of the kind which appears to have been intended by

²⁰ Rep. vii. p. 681.

The Founder, and for securing which he has provided so respectable an endowment,—but it is not, perhaps, much to be wondered at that the School should have lost it's original character of a Grammar school, the parishioners of Dilhorne, to whom it's benefits are practically confined, consisting, as The Commissioners were informed, of such descriptions of persons as are not likely to require Classical instruction for their children,—nor does it seem likely, that in such a situation a Classical free school could be maintained to any extent, unless it were combined with a Boarding School.²¹

It may be worthy of remark, that at a Meeting of the parishioners of Dilhorne, which was holden by the Master's desire in January 1814, in order to settle in what manner the School should be conducted in future,—it was determined by all the parties present, that in future the instruction given should be English, writing, and

²¹ Rep. xiii. p. 366.

arithmetic,—one person only excepted, a Farmer and Malster in the Parish, who voted for the boys being instructed in Latin.²²

²² Rep. XIII. *p.* 365.

EXHIBITIONS.

IN order that poor Scholars, or those of bright talents, might not be deprived of the advantages of a College education, many benevolent persons have contributed to the maintenance of one or more Students at The Universities. Some of these Exhibitions are appropriated to a particular School, County, or certain Counties,—others are given for a specified term of years, and some indefinitely without limitation of place. Whence arises a laudable spirit of ambition,—and to the greater Schools upon which any Exhibitions are settled, the very expectation of the reward draws resort, and excites an emulation in Learning and good Deportment.

The large number of Exhibitions, amounting to THREE HUNDRED and TWENTY-TWO, will at once prove the great interest, which the Founders took in the

promotion of Learning. But, in some Schools it is lamented, that they are not furnished with those important benefits for acquiring Collegiate honours,—whilst in others, although they exist to a considerable amount, they have been very little called into exercise.

At the Free Grammar School of Abingdon it appears, that BENNETT's Scholars have seldom offered themselves as Candidates for the Exhibitions, and of late years when vacancies have occurred, it has been the custom for boys who had been educated elsewhere to engage as Private Pupils at this School, for the sole purpose of qualifying themselves, by being in the School, for becoming Candidates at the next Election. These Candidates have been generally successful, and the Master has thought it reasonable, when boys have come to the School with such a view, to require a specific sum on their admission. The rule at present is, that every boy coming as a Private Pupil,

within 12 months of an expected Election, for the purpose of offering himself as a Candidate, shall pay 20 guineas to the Master on his Admission. The Commissioners conceive this practice to be prejudicial to the Foundation boys, whose chances of success at the Election must be considerably abridged by the introduction of more proficient competitors,— and, as it is a source of profit to the Master, the continuance of which must depend upon the success of these Private Pupils, it appears to them to have a dangerous tendency to create in the Master an interest hostile to the improvement of the boys on the Foundation. But The Commissioners have no reason to believe, that in the Elections which have hitherto taken place, the Master has ever solicited votes for his Private Pupils, or that he has ever given the vote to which he is himself entitled, to any other than the Candidate who appeared to him to be the most deserving. And they are informed by the Master, that he bestows equal pains on

the education of the Free Boys and of his
Private Pupils.¹

The Master of The Free Grammar School of Ashford states, that there is but little demand for Classical education by the inhabitants of that Town, which he chiefly attributes to the want of Exhibitions to carry the boys to College, which, without such assistance, the Parents are unable to afford.²

The Free Grammar School of St. Olave's, in the Borough of Southwark, was founded for the children of the rich as well as poor, — but the higher classes of inhabitants dislike the mixture of society, which their children meet with there, and in general decline to send them. The School, therefore, consists almost entirely of the children of the poorer classes, whose Parents are unable to bear the farther expenses attendant on an University education, both during the continuance, and still more after

¹ Rep. I. p. 11.

² Rep. I. p. 83.

the expiration, of the Exhibitions, which are large. The Commissioners were even informed, that the Masters have solicited the Parents of boys, whose attainments qualified them for the University, to avail themselves of these Exhibitions for their children, and that they declined doing so for the reason now stated.³

³ Rep. 1. p. 210.

LIBRARIES.

THE first Public Libraries, of which we are informed, were in *Egypt*,—and the titles which they bore, inspired the reader with an eager desire to enter them, and to penetrate the secrets which they contained. They were called, “*The remedy for the diseases of the Soul*,” $\Psi\upsilon\chi\tilde{\eta}\varsigma$ *iatpeῖον*, and with great justice, because the Soul was there cured of Ignorance, the most dangerous, and the parent of all other maladies.¹

HEINSIUS, the Keeper of The Library at *Leyden*, immured himself in it all the year long,—and that which might have been a loathing in some persons, caused in him the most exquisite enjoyment. “I “no sooner,” said he, “come to the “Library, but I bolt the door to me, “excluding lust, ambition, avarice, and “all such vices, whose nurse is idleness,

¹ Rollin’s Ancient Hist. vol. i. p. 180.

“ the mother of ignorance and melan-
“ choly herself,—and in the very lap of
“ Eternity, amongst so many divine souls,
“ I take my seat, with so lofty a spirit
“ and sweet content, that I pity all our
“ great ones and rich men, that know not
“ this happiness.”

Numerous Legacies have been left for the purchase of Books, for establishing Libraries in several Grammar Schools, and a laudable desire has been manifested in some of them to extend such a useful appendage. A small sum is deducted from the last payment of every Exhibitioner on STEPHENS's foundation, to be employed in buying books towards forming a Library for the Free School of Exeter. And a good collection of books belonging to the Grammar School of Appleby, is increasing regularly by donations from different boys upon their leaving School.

Nothing, then, can be more humane or judicious than such benefactions to Country Schools, to Vestries, or Parsonage-houses upon poor Benefices.

A blameable want of care appears, however, to have prevailed in some of these Establishments. Some valuable old books which were contained in the Library of the Grammar School at *Frome*, are surmised to have been sold, together with the property of a former Master. The Library of SANDES's Hospital and School at *Kirkby Kendal*, consists chiefly of ancient editions of the Fathers,—but as there is not now frequent reference made to these works, the books are neglected and in a state of decay. The collection was extensive and valuable in that class of Literature.

IMPROPRIATIONS.

In the ancient manner of Appropriation of Benefices to Religious Houses it was necessary, that the consent of the King, of the Bishop of the Diocese, of the Patron, and of the Rector of the Benefice to be appropriated, should be obtained, and, usually, the confirmation of the Pope. When these sanctions were procured, the Bishop proceeded to endow the Vicarage, that is, to settle between the Body to whom the Benefice was to be appropriated, and the Vicar then to be appointed, what part of the Revenues of it should belong to the former, and what part should be allotted to the latter. Ordinarily, the smaller Tythes and Oblations were allotted to the Vicar,—and where these did not amount to a *third* part of the whole, some part of the *greater* Tythe of Corn and Hay was allowed to make up the deficiency,—which is the true reason of

many Vicarages being so endowed. After the Appropriation was made, the Bodies so endowed, were called, “*The Proprietors*,”—and, as often as the Church so appropriated to them became vacant, they were obliged to present a new Vicar to the Bishop, to be instituted to the Cure.

On the Dissolution of the Religious Houses, the Benefices which had been so appropriated to them, were granted, amongst their other estates, in many instances, to Laymen, who were thenceforth called “*The Lay-Proprietors*,”—and who succeeded to them under the same conditions, restrictions, and limitations with which their former possessors had holden them.¹

At the Dissolution of Monasteries, the Appropriations of the several Parsonages, which belonged to those respective Religious Houses,—amounting to more than one-third of all the Parishes in England,—

¹ Manning and Bray’s Hist. of Surrey, Introduction, p. xci.

would have been by the rules of the Common Law disappropriated, had not a clause in the Statutes enacted by HENRY the Eighth intervened, to give them to the King in as ample a manner as the Abbots, and other Superiors, formerly held the same, at the time of their Dissolution. This, though perhaps scarcely defensible, was not without example,—for the same was done in former reigns, when the Alien Priories,—that is, such as were filled by Foreigners only,—were dissolved and given to the Crown. Hence have sprung all the *Lay Appropriations* of Secular Parsonages, which we now see in the Kingdom,—they having been afterwards granted out from time to time by the Crown.²

To restore these spoliations to the Established Church has been the anxious desire of many Pious persons, who have bequeathed extraordinary sums for such a reasonable duty,—especially Mr. HENRY

² Blackstone's Comment. vol. i. p. 385, edit. by Archbold.

**SMITH, Lady SLANEY, Mr. FISHBORNE,
Lady CAMPDEN, Mr. MARSHALL, Lady
WELD, and Mr. HAMOND.**

AUGMENTATIONS OF ECCLESIASTICAL BENEFICES.

As the most valuable part of Tythes were reserved by the Appropriators to their own use, a very scanty endowment was allotted to the Vicars or the Officiating Ministers,—and, under these painful circumstances, to give the Clergy that due respect which their sacred character demands, by a decent competence, many truly pious and benevolent persons will be seen by the Reports of The Commissioners to have bequeathed sums to a large amount, to assist in the Augmentation of small Ecclesiastical Benefices

SERMONS.

THE bequests of well disposed persons to the Clergy for the preaching of Sermons, are almost as numerous as the several Parishes,—scarcely a Place being without a gift, for those salutary admonitions to the performance of our manifold Duties.

I shall briefly notice some of those Sermons which are directed by the Donors to be preached from particular Texts, and on special Occasions.

In 1660, JOHN WYNNE bequeathed 140*l.* to the Poor of the parish of *Sandy*, to be disposed of in bread to 12 such poor people, as should frequent God's ordinance,—and 20*s.* for a Sermon to be preached once every year on the same day of the month on which he should die, by the Minister of *Sandy*, for the first year, and the Ministers of *Sutton* and *Northill*, the year following in course,—the Text to be

taken from the 6th chapter of St. John and the 27th verse,—and he desired, that the Minister should spend some time before or after the Sermon, in examining and instructing the poor people in the Principles of Religion¹

Sermons are directed to be preached at the Parish Church of *Charles*, in Plymouth, preparatory to the administration of the Sacrament,²—and at *St. Paul's*, in Bedford, on the respective Feast days of *St. Barnabas* and *St. Thomas the Apostle*, suitable to the occasions of those Festivals.³

Sermons are also to be preached, in the afternoon of every 5th day of November, in the church of *St. Mary Redcliff*, in Bristol, against Pride, Atheism, Popery and Profaneness.⁴—At *Yarm*, on Sunday evening, on the first Sunday after the Epiphany, Lady-day, Midsummer-day, and Michaelmas-day, on the following

¹ Rep. v. p. 88.

³ Rep. vi. p. 31.

² Rep. v. p. 243.

⁴ Rep. vii. p. 221.

subjects, *viz.*, on the Education of Youth, and the prevalence of good Example; on Baptism; on Redemption; and on the Wisdom of God in the Creation.⁵—And, on the 25th of January, in the Church of *St. Sepulchre*, in London, wherein the preacher shall set forth the Excellency of the Liturgy of the Church of England.⁶

Other bequests have been made to perpetuate the glorious achievements of our National Heroes, or in thankful remembrance of God's great mercy in the personal preservation of the Donors.

In 1814, RICHARD ALDRIDGE, Esq., with true Patriotism, directed a Sermon to be preached, on the 21st of October, annually, in the parish church of *St. Nicholas*, in Bristol, in commemoration of the glorious Victory obtained by Lord NELSON over the Combined Fleets of France and Spain, off the Cape of *Trafalgar*, on the 21st of October, 1805.⁷—

⁵ Rep. viii. p. 752.

⁶ Rep. xiv. p. 137. ⁷ Rep. x. p. 443.

And he further gave a similar sum, for a like Sermon to be preached on the same day at *Stroud*.⁸

In the year 1800, **EZEKIEL NASH** bequeathed to the Minister of *St. James's*, in Bristol, for preaching a Sermon on the 8th of March yearly, for ever, one guinea, being a memorial of his thankfulness to Almighty God, for his wonderful preservation in an Engagement with a *French* Frigate, on the 8th of March, 1762.⁹ And **MR. JOHN BLANCH**, of the Parish of *St. Michael*, also directed a Sermon to be preached in that church on the 29th of October yearly, “ in commemoration of a happy and wonderful deliverance, which he that day experienced from *fire*. ”¹⁰

A singular accident which happened to **GUSTAVUS BRANDER**, Esq., in 1768, had so strong an effect upon his mind, that it infused into his character an ardent sense of Piety, and a peculiar reliance upon the Superintendence of Providence, both of

⁸ Rep. xiv. p. 78.

⁹ Rep. ix. p. 439. ¹⁰ Rep. xiv. p. 49.

which he preserved to the last moments of his life. As his carriage was passing down *Temple-Lane*, the horses suddenly took fright, and ran with the most violent rapidity down three flights of steps into the *Thames*, and would have proceeded into the middle of it, if the wheels had not been so clogged by the mud, that the horses could not drag them any further. The servant behind was so absorbed in terror, that he was unable to throw himself from the carriage,—but as soon as it stopped, he jumped off, and procured the assistance of some persons from a neighbouring Public-house, who, after disengaging the horses, pulled the carriage on shore. In consequence of that circumstance, the present *Gateway* at the *Temple-Stairs* was erected, to prevent any future accident of the same kind. From a sense of this remarkable preservation, Mr. BRANDER made the following bequest,—

“ Two guineas to the Vicar, 10s. to
“ the Clerk, and 5s. to the Sexton of the

“ Parish of *Christ Church*, in the County
“ of Southampton; for a Commemoration
“ Sermon on the third of August, as an
“ everlasting Memorial, and as expressive
“ of my gratitude to the Supreme Being
“ for my signal preservation in 1768,
“ when my horses ran violently down the
“ *Temple-Lane*, in London, and down
“ three flights of steps into the *Thames* in
“ a dark night,—and yet neither horses
“ nor carriage, myself, or servants, re-
“ ceived the least injury,—it was fortu-
“ nately low water.”¹¹

The wretched appear also not to have been forgotten in these pious Benefactions,—for it is stated in the Accounts of The Corporation of London, as far back as the year 1633, that 100*l.* was paid into The Chamber, by the Lady CATHERINE BARNARDISTONE, for preaching three Sermons to the *Condemned Prisoners* in Newgate. As it is the duty of the Ordinary of Newgate to perform such

¹¹ Rep. xiv. p. 430.—Chalmers's Biograph. Dict. vol. 6. p. 450.

service, *6l. per annum* is paid by The Court of Aldermen, in relation to this particular bequest, in addition to his ordinary Salary.¹²

¹² Rep. x. p. 183.

PSALMODY.

IT was a maxim of ST. AUGUSTINE, that Music should never be encouraged in places of Public Worship to an extent that might endanger a due and proper attention to Divine Service. “ I always,” said he, “ think myself blameable, when “ I am drawn more to the Singer than to “ what is sung,”—and Queen ELIZABETH, although she strongly enjoined the practice of singing in Churches, endeavoured to guard against the probability of too great a display of skill in Music, rendering the Service less significant and impressive,—she, therefore, ordered that the Common Prayer should be sung in so plain and distinct a manner, that the Pronunciation might be equally well heard as though it were read,—but allowed an Anthem to be sung at the beginning and ending of the Service, for the gratification of such as were particularly

attached to a more scientific performance.—The metrical Psalmody thus introduced, is still practised in our Parochial Churches.¹

There are various benefactions for the encouragement of Psalmody. The formation and continuance of a regular Choir at *Frome* is particularly enjoined.² The children of the school at *Plumland* are to be taught to sing Psalms,³—as are also the children of the parish of *Bowness*.⁴ The Chanters of *Handsworth*,⁵ and of *Leighton Busard*,⁶ are specially considered. Mr. HAMMOND is liberal in his support of the Choir at *Shiere*,⁷—and Mr. HARRIS, with nicer ear, has given an additional sum to a select number of these melodious rustics.⁸

¹ Brady's *Clavis Calendaria*, vol. i. p. 315.

² Rep. iii. p. 331. ⁶ Rep. xii. p. 36.

³ Rep. v. p. 87. ⁷ Rep. xiii. p. 463.

⁴ Rep. v. p. 100. ⁸ Rep. xiii. p. 464.

⁵ Rep. ix. p. 547.

LOANS.

IN the infancy of Commerce and Manufactures it was an act of Charity, as well as of Public Spirit, to promote their extension by Loans to young and poor Traders. And, although a smile may be excited in the countenance of the affluent Merchants of the present day, at having it supposed that a Loan of 20*l.* could be of any possible use for commercial purposes, yet it cannot be doubted but that it was of substantial benefit to many persons in early times. This mode of benevolence was adopted by Sir **THOMAS WHITE**, the munificent Founder of St. John's College, Oxford,—by that truly venerable Prelate **Archbishop ABBOT**,— by **Mr. HENRY SMITH**,—and by many others of equal Philanthropy.¹

But sums which, at a remote period, might have been considered of import-

¹ **Bray's Collections relating to Henry Smith, p. 24.**

ance, are in modern times of too little consequence to invite Candidates to borrow,—especially where the terms and restrictions of the Loans are such, as are marked out by some of the donors.²

The Corporation of Oxford have been frequently put to great expense in this class of Charities in the recovery of the money from the persons to whom it was lent, or their Sureties, and in obtaining new Securities in case one should drop before the time of repayment. No provision is made for these expenses, which, therefore, fall heavy upon the City, and when the sum to be lent out is under 25*l.*, the expense of the bonds is always defrayed by The Corporation. Although every precaution has been taken, several sums intended to be lent out have been lost long ago. This might naturally be expected with the smaller sums, from the needy condition of the persons, who would be glad to avail themselves of such trifling

² Rep. vi. p. 148.

assistance. The larger Loans appear to be the best preserved, and are most serviceable to the borrowers. From the change in the value of money, the small Loans are not an object to any decent tradesman,—but, if The Corporation had the power to consolidate the several Charities of this class, so as not to lend less sums than 50*l.* or 100*l.*, it appears to The Commissioners, that the objects of the several Donors would be better answered, and the Charities become more valuable, and be less liable to loss.³

The experience of The Corporation of Bristol, in respect to the Loan monies under their management, according to the directions of the several benefactors, and the knowledge which they possess, as individuals, of the state and wants of the trading part of the City, support them also in the observation, that as to any sums under 50*l.* the inducement is not considerable enough to procure any ap-

³ Rep. vi. p. 400.

plications to be made, at least any such as can be admitted with safety and propriety. But that if they were authorized to lend sums out of all the Loan money promiscuously, of Fifty Pounds and upwards, according to their discretion, their Loan money charities would probably be found to operate much more beneficially for the trade of the City,—and it is probable, that in consequence of the investigation of The Commissioners, the Corporation will make application to the Court of Chancery, for liberty to employ that fund in this more beneficial manner.⁴

The residue, the munificent bequest of SAMUEL WILSON, Esq., which was expressly directed by his Will, dated the 27th of October, 1766, to be applied in Loans, exceeded 20,000*l.*, and that sum was paid into The Chamber of London. A distinct account has always been kept of this money, which has been considered as vested in the Trustees specially ap-

⁴ Rep. viii. p. 603.

pointed by the Will, and therefore never blended with the estates of The Corporation. Until within thirty years ago, the Trustees, in the execution of their trusts under the Will, lent various sums, within the limited amount, to persons answering the description in the Will, of which Loans a regular account was always kept. It appears, that some Losses were occasionally sustained upon those Loans, which seem to have induced the Trustees to adopt the resolution of confining their future Loans to One hundred Pounds.

Considerable losses have been sustained by occasional Insolvencies of the Sureties in the several Bonds given by the Borrowers, and also from the facility with which such persons have been relieved from such obligations by the operation of the Act for the relief of Insolvent Debtors. Until within the last three years the Trustees required three Sureties, in addition to the Obligees' names, in the Bond,—but, in consequence of frequent failures in payment, they have, from that period,

required an additional Surety, making, altogether, five persons liable upon the Bond. Great pains are taken to ascertain the responsibility of persons offering themselves as Sureties, but it has been found impossible to secure the Fund from Losses on this account.

It is not considered necessary to notify this Charity in any special manner to the Public, it's existence being, it is said, a matter of notoriety in the City.

The application is agreeable to a printed form, specifying the name of the party applying,—his trade,—place of residence and parish in which the same is situate,—and also the precise period in which he has been engaged in his present situation in business on his own account.

A Recommendation is required, to be signed by some Member of The Corporation of London, or Tradesman of respectability, stating their belief that the Applicant can strictly comply with the conditions required, and that he is a fit and proper person to have the benefit of Mr. WILSON's bequest.

The substance of the Deposition, which is required to be made by every person to whom the Loan is advanced, is,—

That he has been set up in business one year, and not more than two years :—

That he has gained, and not lost, since he has been in business :—

That he does not owe more than he is able to pay :—

That he does not deal in spirituous liquors :—

That he is a Protestant, and lives within three miles of the City of London :—

And that the Loan for which he now applies, is for his own use, and not for the benefit of his Securities, or any other person.

No application will be attended to, that is not made conformably to the foregoing conditions, nor will any persons be accepted as Sureties, who are not persons of property and known respectability. The residence of the parties to whom reference is to be made, should be confined, if possible, to the City of London. The Bond for the repayment of the money is joint and several, each person being liable for the whole, or any part thereof.

Applications are frequently made, so as to call for the employment of nearly all this money in the way directed.⁵

⁵ Rep. x. p. 186.

LOST CHARITIES.

IN the returns made to Parliament in 1786, and also upon the tables of Benefactions in several Churches, various Charitable bequests are mentioned,—but as the dates of the Wills are not recorded, and as there are no Deeds or Documents of any kind relating to those gifts, now to be found or known to be in existence, these donations are respectively stated to be *lost*, in the Parishes where such instances occur.

One instance occurs of a Donation being lost, in consequence of it's not having been claimed within the limited time prescribed by the Donor.¹

But there are other deprivations of a more flagitious and extended nature, where the rights of the Poor are shamefully withheld, from the belief that the expense of enforcing them would be greater than

¹ Rep. xiii. p. 460.

the justice demanded. These are small *Rent-charges*,—and although there appears to The Commissioners to be little doubt, that the payments are improperly detained,—yet, considering the small amount of them, and the uncertainty there may be, of substantiating the claims, they do not think it expedient to recommend any application to be made for the assistance of a Court of Justice to establish these rights.²

Upon such Losses as have occurred through Carelessness, The Commissioners speak with grave reproof, as they cannot but observe with seriousness on the lamentable negligence of the Parish Officers of Wolverhampton, respecting the collection of the several *Doles*,—by which it not only appears, that from the year 1808, at least down to the year 1818, the poor people did not receive more than one half of the benefit to which they were entitled, but that many of the Doles were in great danger of being absolutely lost. The pre-

² Rep. vi. p. 605.

sent Churchwarden (in 1820) has exerted himself successfully in discovering and obtaining the arrears of several, which had been long unclaimed,—but others, until assisted by this Inquiry, he had been unable to trace to the persons now responsible for them, from the length of time which had elapsed since they had been received, and from the inaccuracy of the notices handed down by his Predecessors.³

PRIVATE SECURITY.

Much mischief has been found by The Commissioners to result from the practice of placing money destined to Charitable uses, upon Private Security, and still more from leaving it in Private hands at interest, without any Security. By referring to the Cases which are reported, numerous instances will be seen of Charitable Funds that are *lost* by these means,—and it appears to them, much to be wished that

³ Rep. iv. p. 366.

some power should exist, under due modifications, of enforcing the investment of such Funds, upon proper Security.⁴

PERSONAL REPRESENTATIVES.

Losses have likewise occurred in a peculiar manner.

The Commissioners have not ascertained whether there is any Personal Representative of The Rev. JOHN OSBORNE now living,—and considering the length of time elapsed since the Testator's death (in 1774), and since any payments were made under the directions contained in his Will, they think there is no probability that further inquiry upon this subject, would be attended with any benefit.⁵

The Legacy of Lady KILDARE was laid out in the purchase of Old South Sea Annuities, which is now standing in the names of Lord CADOGAN and Lady FRANCES CO-

⁴ *Introduct. Report, vol. iii. p. 4.*

⁵ *Rep. iii. p. 440.*

NINGSBY,—no Interest has been received on this Stock since 1807, both the persons in whose names it was invested being dead, and the Representative of the survivor not being yet ascertained. A Gentleman of Caversham has used great diligence to discover the proper parties, to grant a power of Attorney for the receipt of the Dividends, but hitherto without success. He is still persevering in his inquiries.

It is to be regretted, that this Stock was not invested in the names of some persons resident near Caversham, whose Personal Representative might always have been easily discovered.⁶

DEEDS.

Considerable difficulty in obtaining correct views of the intentions of some of the Donors, has arisen from peculiar causes. Several of the Deeds belonging to the Corporation of Sandwich, are not now to be found,—and an account was given to

⁶ Rep. iv. *p.* 200.

The Commissioners by one of the Witnesses, of the burning of some papers, by order of a Gentleman long deceased.⁷

A Deed of Sir JOHN GORE's is not now to be found, and is supposed to have been lost, together with many other Parish documents of The Holy Trinity the Less, in London, through the indiscretion of one of the Churchwardens, who removed the box containing them out of the Vestry-room.⁸ And from want of due care in the preservation of The Corporation papers of Plymouth, several of them are stated to have been lost.⁹

The deficiency of Evidence, respecting the charities in Wolverhampton, is remarkable. Not a single document relating to them exists in the possession of the parish, except the Benefaction Table and the Dole Book, and two or three notices in the Churchwardens' book,—and although the Dole Books appear to have been kept at least from an early

⁷ Rep. i. p. 137.

⁸ Rep. iv. p. 155. ⁹ Rep. v. p. 242.

period in the last century, none are now to be found prior to the year 1808. In a Benefaction Table in the Church, which bears date in 1703, it is stated that the Deeds and several Specialties for the sums mentioned, were in the Treasury over the South Porch. This old room remains, but there are now no Papers in it. There is a report in the Town, that they were all burnt, more than a century ago, but under what circumstances is not said,—and this was the only explanation which The Commissioners could obtain of their disappearance.¹⁰

In like manner, the documents relative to the foundation of the free Grammar School of Dilhorne are, somewhat unaccountably, not now to be found.¹¹

The chest for writings, directed by the Rules of The School and Hospital of Tadcaster to be preserved, has long ceased to exist,—the last notice of it being found in a Memorandum, in the custody of The Archbishop of York, under date of 1762,

¹⁰ Rep. iv. p. 366.

¹¹ Rep. xiii. p. 362.

which states it to be then in the School, but unlocked, and no Evidences therein.¹²

The documents relating to the lands which were given to the parish of Buckfastleigh, are stated to have been destroyed many years ago by *Damp* in the Church chest.¹³ And from a similar cause, those of the parish of Marwood have been much injured.¹⁴

It may also be observed, that many Deeds which were produced to The Commissioners, were wholly illegible from *age* or *damp*,—while some were decyphered with difficulty, which were hastening rapidly to decay. One great benefit of the present Commission has been to secure from impending destruction, and to place upon permanent record, a considerable number of Deeds and other Documents which, in a very few years more, would have ceased to be of the slightest use in elucidating the origin or the object of the Charities to which they relate.

¹² Rep. x. p. 725.

¹³ Rep. vii. p. 138. ¹⁴ Rep. ix. p. 48.

A singular fatality seems to have attended the loss of the Parish Ledger of St. Peter's, in Bristol. In 1770, an Accountant having been employed by the then Churchwardens to make up their accounts, his house, during the time the Ledger was in his possession, was inundated by a great flood, so that for many weeks that book, with some Church papers (being in a box in the Cellar) were under water, and totally spoiled.¹⁵

Several Deeds and Writings relating to ROULSTON's Almshouse and Charity at Rolleston, having been *stolen* from a box in the Church in which they had been kept, in 1811, no particular account of the management of the Charity between 1750 and 1798, could be given to The Commissioners.¹⁶

CIVIL WARS,—AND FIRE OF LONDON.

Other circumstances have also contributed to this unfortunate Loss of Charita-

¹⁵ Rep. xii. p. 366.

¹⁶ Rep. xi. p. 571.

ble Funds, over which human prudence could have no control,—these were the horrid confusion of The Civil Wars, and the calamitous Fire of the City of London.

Various sums of money are stated to have been given by different persons at Tiverton, and amounting in the whole to more than 600*l.*, for the purpose of being lent to the poor Weavers and Artificers of that Parish. These sums are supposed to have been lent as directed by the Donors, and to have been lost during the Civil Wars of the Seventeenth Century.¹⁷

The Corporation of Bristol, with their wonted integrity, have not taken advantage of, nor claimed any allowance for the Loss of their Charity Loan Fund, by the plunder committed upon it in the times of the Civil Wars, or by the failure of any of the Sureties upon which it had been lent out,—but have carried on their accounts from the beginning, just as if the whole of what they received under the different Donors, had remained un-

¹⁷ Rep. III. p. 171.

impaired and unreduced by any loss or casualty whatever.

During the Civil Wars of the Seventeenth Century, Bristol was a principal scene of the disturbances,—and it appears by several of the entries of that period in the books of The Corporation, that they were plundered of their possessions, particularly that their Loan money chest was robbed of it's contents, and that The Corporation were driven to borrow money to make good the Contributions which were levied upon them. Part of the Loan money of Sir THOMAS WHITE is particularized, as having been the subject of predation,—and it also appears, that The Corporation were obliged to part with all their plate.¹⁸

It will be seen, that several of the Charitable Payments of THE HABERDASHERS' COMPANY were discontinued about the year 1673, in consequence of the embarrassment of The Company's affairs, occasioned chiefly by exactions during the

¹⁸ Rep. VIII. p. 602.

Civil Wars, and losses sustained by the Fire of London in 1666.¹⁹

Upon the Report of a Committee appointed to inquire into the state of the several Charities payable by THE IRON-MONGERS' COMPANY, in 1748, the following Resolution was confirmed,—“ This Court “ also took into consideration the Will of “ Sir JAMES CAMPBELL, dated the 1st of “ January 1641, and were of opinion, “ that the payments on the said charity “ should be discontinued, it appearing to “ the Court, that the money bequeathed “ for the support of the said Charity was “ in the time of the Civil Wars in 1640, “ and afterwards, lent by The Company “ to the Parliament of those times, and “ sundry Lords, and never repaid to The “ Company, and that the said monies “ were not lent voluntarily, but by com- “ pulsion.”²⁰

It is suggested, on the part of THE LEATHERSELLERS' COMPANY, that parts of the benefactions for Loans may proba-

¹⁹ Rep. x. p. 188.

²⁰ Rep. x. p. 238.

bly have been lost by the failure of the Securities on which they were lent,—and it is also alleged, that, during the period of the Civil wars, The Company were under the necessity of advancing to the existing Government large Loans and Contributions, which must have taken from them all that remained, at that period, of those or any other pecuniary gifts for Charitable purposes.²¹.

The distress of The Company, occasioned by the loss of these Contributions, may be collected from the following curious extracts from their Minutes,—

In 1640, being called upon by precept from The Lord Mayor to advance 1400*l.*, as their proportion of 200,000*l.*, agreed to be lent by the City to King CHARLES the First, then at York, it is stated, that “The Company were then indebted in great sums for which they paid interest, and that by reason of their being overcharged with the proportion of Corn, lately voted by the city, they were unable to perform it.” The money, however, was raised : The Company borrowing 900*l.* upon their bond, for that purpose :—

In 1642, they were ordered to raise 2800*l.*, as their proportion of 100,000*l.* lent by the City to the Parlia-

²¹ Rep. x. p. 243.

ment, upon the public faith, for the relief of Ireland, and compelled to borrow it at 8 *per cent* :—

In 1643, being charged with 12*l.* 10*s.* weekly for the Parliament's army, “They find it a great charge, too weighty for them to bear, in regard of the large sums they were already deeply engaged for,”—and were obliged to sell their Plate, (which produced 303*l.* 17*s.* 8*d.*) to enable them to pay those charges :—

Again, in 1643, being called upon by the Mayor's precept for 1400*l.*, as their share of 50,000*l.*, for the defence of London against the King's army, they were compelled to borrow it at 8 *per cent*, engaging for its re-payment in preference to other debts :—

In 1645, being pressed to pay taxes for Sir THOMAS FAIRFAX's army, to the Collectors for Ireland and for Fortifications, some Members of The Court were desired, “To request the Commissioners to lessen the taxes, and to represent to them how unable The Company were to bear such great taxes, in regard of their large proportion of monies issued out already, and having no interest paid, without which they were unable to maintain their pious and charitable uses” :—

In 1648, The Court “taking into consideration the deep consumption of The Company in regard of the several great sums of money taken up at interest and theretofore paid and lent to Parliament, which not being repaid had so weakened and impoverished them, that unless some care was speedily taken for repayment of the same, or part thereof, The Company in a very short time would be in a sad condition, and be unable

to pay the charities and pious deeds that their predecessors and ancestors had entrusted them with,---The Court therefore appointed a Committee to take an account of the sums disbursed for the use of Parliament, and directed them to find out some expedient whereby they might be reimbursed and enabled to pay their debts and engagements, so burdensome unto them, and for the prevention of the payment of interest, which in time would be destructive to The Company":—

In 1649, The Court "considering the many debts taken up at interest upon The Company's Seal for the use of The Parliament, the very interest whereof would amount yearly to so large a sum, that if continued, in a very short time would eat out and impoverish The Company so, that very suddenly, if not previously prevented, they would be forced to forbear payment of those pious and charitable gifts which their forefathers (in their flourishing times) had entrusted The Company with to pay and perform, which The Court was too sensible of,—and, therefore, for some small prevention thereof, and the better to supply their wants, they ordered 26 persons to be called upon the Livery, —and for the enlargement of their means towards the subsistence of The Company, they forbear their Quarterly dinners, but determine that the Master and Wardens shall pay their usual allowance towards the same":—

The sums so advanced to Government by The Company, are stated in 1654 at between five and six thou-

and Pounds, exclusive of interest,—no part of which, either principal or interest, appears to have been repaid, except the small sum of 200*l.* 13*s.* 4*d.* the produce by sale of land in Ireland, which had been given as a compensation for 280*l.*

In addition to these Losses, The Company from the years 1660 to 1666, were obliged to raise about 2000*l.*, as their proportion of a sum presented by the City to King CHARLES the Second, upon his Restoration,—of the expense of his Coronation, of his Entertainment by the City of London, and of building a Ship of war, called “*The London*,”— and the great Plague and Fire of London happening at this time, added still more to The Company’s distress.²²

In an Inquisition which was taken under a Commission of Charitable uses in 1690 it is stated, that the Bailiffs and Citizens of Lichfield had then in their hands 100*l.* which had been placed there by The Committee “in the late intestine wars,” for the benefit of the poor of that City,—

²² Appendix to the first Report, p. 183.

and from an early period there are in The Corporation accounts, entries of annual payments of *5l.* under the title of “*Ruins of the Minster Bread,*” which is considered as the interest of this money.

Mr. HARWOOD in his History of Lichfield, *p. 375*, informs us, that “out of the materials of the Cathedral Church of Lichfield, *100l.* were allotted to the City, the interest of which was to be paid by The Corporation to the Overseers of the three Parishes, *5l.*” It is, therefore, evident that this money was produced by the sale of materials arising from *the dilapidation of the Cathedral*, during the Civil wars in the unhappy reign of CHARLES the First.²³

In the destructive Fire of London, a room at the West end of the Church of St. Martin’s in the Vintry, which had been built by Mr. PLATT for the purpose of a School, was burnt with the Church, and has never been rebuilt.²⁴

²³ Rep. vii. *p. 413.*

²⁴ Rep. i. *p. 169.*

Indeed the situation of property must have been greatly changed upon that awful occasion.

All the Parish documents of St. Stephen Coleman Street, were destroyed in that Fire,—and although it appears that there was property in the Parish belonging to EYRE's Almshouses, it seems impossible now to ascertain it's extent, or to distinguish it with any certainty, except in some minute particulars, from the other property of the Parish.²⁵

A similar calamity happened also to the Parish documents of Cundall and Leckby some time ago.²⁶

Previously to the great Fire of London, there appear to have been seven Alms-people, inhabiting Almshouses in the Court-yard of Grocers' Hall,—but, since that event, The Commissioners do not find that there have been any such Alms-houses belonging to THE GROCERS' COMPANY.²⁷

²⁵ Rep. iv. p. 149.

²⁶ Rep. iv. p. 406. ²⁷ Rep. vi. p. 273.

WATER CONDUITS.

Good water which is such an indispensable requisite in life, appears to have gained the attention of the benevolent at an early period, when many sums were bequeathed for the erection and maintenance of *Conduits*.¹ Water was not then, however, conveyed in pipes from house to house,—for there were people at that time, whose only occupation was that of carrying water to the houses of the citizens. But about the year 1614, Sir HUGH MIDDLETON conceived the grand design of bringing water to the Metropolis, which, with infinite cost and indefatigable labour, he accomplished, from two great springs at *Chadwell* and *Amwell* in the County of Hertford.

About the year 1248, the Brook, called “*The Tye* or *Tybourne*,” furnished nine Conduits for supplying the City with

¹ Rep. iii—xiv. *Index.*

water,—but the introduction of “*The New River*” superseded the use of them. Here The Lord Mayor had a Banqueting-House, to which His Lordship and brethren were wont to repair on horseback, attended by their Ladies in *waggons*,—and after viewing the Conduits, they returned to the City, where they were magnificently entertained by The Lord Mayor.²

In the year 1700, “the fashionable lounge” of *Bond Street* was built no farther than the West end of *Clifford Street*. It took it’s name from the Proprietor, a Baronet, of a Family now extinct. *New Bond Street* was at that time an open field, called “*Conduit Mead*,” from one of the Conduits which supplied this part of the Town with water,—and *Conduit Street* received it’s name for the same reason.³

² Pennant’s *Account of London*, p. 181.

³ *Ibid.* p. 124.

PLANTING.

IN the month of November 1677, EDWARD FORTESCUE, Esq., of Spridleston, then Churchwarden, with the approbation and contribution of the majority of the landed Parishioners of Brixton, in the County of Devon, planted “*a Colony of Elms, regularly disposed into walks,*” to the intent that (when perfect in growth, and sold) lands may be purchased with the money for the relief of the Poor of Brixton, and that Posterity reaping the advantage of their benefaction, may be encouraged to provide for more successions, by substituting others in the room of these,—

“ CYRUS ad LYSAND.:

“ Multæ etiam istarum arborum meâ manu sunt satæ.

“ Nemo sibi solum natus, nilque libero dignius.

“ May MITHRIDATES’ spirit still affright

“ Such as our living galléries despite.

“ CLEOMENES and AGAMEMNON’s fate

“Seize such as think not sacred what is sate,
“And enemies deem'd to poor, to church and state.”¹

This is a piece of land, called “*The Parish Park*,” containing about half an acre, and has for many years been used as a play-ground for the children of the parish. It produces no rent, but there is a considerable quantity of fine Elm Timber standing upon it, and a stone commemorating the transaction.

In 1779, a small bequest of HENRY WILKINSON was laid out in *planting* on the School lands of Morland.²

¹ Rep. v. p. 208.

² Rep. vii. p. 592.

MANUFACTURES.

A CATALOGUE of the Manufactures, for which the English were eminent, even so late as the reign of KING JAMES the First, would appear very contemptible, in comparison with those which flourish among us at present. Almost all the more elaborate and curious arts were only cultivated abroad, particularly in Italy, Holland, and the Netherlands. Ship-building, and the founding of Iron Cannon, were the sole fabrications in which the English excelled.

Nine-tenths of the Commerce of the Kingdom consisted in Woollen goods. Wool, however, was allowed to be exported, until the nineteenth year of the King. Its exportation was then forbidden by Proclamation, though that Edict was never strictly executed. Most of the cloth was exported raw, and was dyed and dressed by the Dutch.¹

¹ Hume's Hist. of England, vol. vi. p. 181, *et seq.*

In so little credit was the fine English Cloth even at home, that the King was obliged to seek expedients by which he might engage the people of fashion to wear it.

“ And for that it is very fit to com-
“ mend the wearing of the Cloth of our
“ Kingdoms to other Nations by our own
“ example at home, we would have you
“ to consider by what means the Cloath
“ and Stuffs made of the wolls of theis
“ our Kingdoms may be more frequentlie
“ worne by our subjects? to what sorts of
“ people? to what purposes? and in what
“ manner it were fit the wearing thereof
“ were enjoyned?”²

The manufacture of fine Linen was totally unknown in the Kingdom.

An inspection of these Reports will show, that the recommendations of the Government were not observed with indifference by those, who justly estimated the enterprise and manufactures of the Realm.

² 20. Jac. i. *ann.* 1622.—Rymer's *Fœdera*, vol. xvii. p. 415.

In 1567, Mr. JOHN LUSH bequeathed 30*l.*, to be employed in Loans to young men, who were engaged in the making of Broad Cloth in the parish of Chewstoke, in the County of Somerset.³

In 1715, JOHN PORT, Esq., of Ilam, gave to the poor of Alstonefield, wool to the value of 40*s.* to be distributed amongst the poor inhabitants of that Ville, doubtless with a view to encourage industry. And, in 1722, CATHERINE PORT confirmed all the charities given by her father, adding donations of a similar nature to the neighbouring Parishes.⁴

In 1782, Dr. WILLIAM RICHARDSON, a liberal and enlightened Physician, bequeathed to the Mayor and Aldermen of Ripon, 300*l.*, upon trust, that the yearly profits thereof should be applied towards making good the following premiums,— one, of 5*l.* 5*s.*, for the best piece of Woolen or Linen goods (whichsoever The Corporation should judge most proper to be encouraged), manufactured in the

³ Rep. xiii. p. 62.

⁴ Rep. xiii. p. 351.

Town of Ripon, or within three statute miles thereof,—and one, of $3l. 3s.$, for the second best piece manufactured within the same district, to be determined at the Mayor's Summer feast.⁵

Among the liberal bequests to The Haberdashers' Company, by Mr. EDMOND HAMOND, in 1638, is one of $500l.$ to be lent, *gratis*, to five young men of The Company, for five years,—*Silkmens*, if any, to be preferred.⁶

⁵ Rep. III. p. 491.

⁶ Rep. x. p. 218.

TRADES.

A FEW gifts are specially directed to be applied in the promotion of some particular Trade, of which the Donors may be supposed to have had a strong predilection, from being members of it.

In 1720, WILLIAM SMITH, Citizen and Barber Surgeon, committed to the special trust and confidence of the Minister of Over Stonar the yearly sum of 5*l.* to apprentice a poor boy, to a *Barber* from time to time, “*if he shall be thereto thought qualified.*” Mr. SMITH may be excused the high pretensions of his art, from the well known loquacity of that busy fraternity. It, however, appears that the directions of the will, as to apprenticing to *Barbers*, have not been strictly pursued. It would not be practicable to apply the fund solely to that trade, nor, if it were practicable, would it now perhaps be expedient. The objects of the Charity have

been placed in various other trades, as opportunities have occurred.¹

Occasional deviations from the prescribed directions of the Donors appear to be indispensable, where the sums so given cannot now be employed with utility or safety.²

In 1672, Mr. WILLIAM BOWER, Merchant, granted certain lands, for the better education and instruction of poor children of Bridlington and Bridlington Quay, in the manufactory, art and craft of carding and spinning of wool, and knitting of all manner of woollen ware. It is a considerable time since children were taught carding wool and spinning under this Charity,— and it does not appear that instruction in those particulars could be conveniently resumed, regard being had to the income of the Charity, or that such instruction is required or considered an object of importance among the poor inhabitants of the place.³

¹ Rep. vii. p. 363.

² Rep. xiv. p. 43. ³ Rep. ix. p. 726.

GLOVES.

THIS article of dress does not appear to have been introduced into England until nearly the close of the Tenth century, when, by a law of ETHELRED the Second, “*five pair of gloves*” formed an important part of a Duty, which was imposed upon some German Merchants,— and it was not until many subsequent centuries that they were used, by any but the most opulent in the kingdom,—they were consequently, originally, a present of considerable value.¹

In the Picture of the Marriage of King HENRY the Sixth, KEMP, Archbishop of Canterbury, wears thin *yellow gloves* which are well represented, and which HORACE WALPOLE considers as “ remarkable.”² Gloves were sometimes, particularly those

¹ Brady's *Clavis Calendaria*, vol. i. p. 149.

² Walpole's *Anecdotes*, vol. i. p. 37.

of great Dignitaries of the Church, adorned with precious stones.

Sweet or perfumed Gloves are frequently mentioned by SHAKESPEARE, and were very fashionable in the reign of Queen ELIZABETH, and long afterwards. Thus AUTOLYCUS, in his song, offers for sale,

“ Gloves, as sweet as damask roses.”

Winter's Tale.

In accordance with this sentiment, we find *gloves* directed to be given only to persons, who hold offices of trust,—and to whom such a mark of respect could be offered without offence, for the trouble which was imposed upon them in the administration of the several Charities.

The earliest mention of *Gloves* occurs in the Will of RICHARD CAMBDEN, in 1642, by which 5s. are directed to be given to the Churchwardens of the Parish of Allhallows, in Lombard Street, to buy them *Gloves*, or to be spent upon a festival, as they should think proper.³

³ Rep. iv. p. 74.

JOHN READ was, however, far more bountiful, in 1651, as he gave 5*l.* yearly, to The Master, Wardens and Assistants of The Carpenter's Company, for this refined article of dress.*

* Rep. iv. *p.* 157.

COALS.

THE history of Coals, as an article of consumption in London, is interesting and curious.

In 1306, Sea coals being much used in the Suburbs of the Metropolis by Brewers, Dyers, and other persons requiring great fires, the Nobility and Gentry who resorted thither, complained of the same to King EDWARD the first, as a public nuisance,—the air being thereby, they said, infected with a noisome smell, and a thick cloud, to the great endangering of the health of the inhabitants,—whereupon a Proclamation was issued, strictly forbidding the use of that fuel. But little regard being paid to it, the King appointed a Commission of *Oyer* and *Terminer* to inquire after those, who had contumaciously acted in open defiance to his Proclamation,—strictly commanding all such persons to be punished by pecuniary fines,—and for

the second offence, to have their kilns and furnaces destroyed.¹

In 1442, JOHN COSTYN, bequeathed to The Corporation of London, after the decease of JOHAN his wife, and ALICE his daughter, all his lands and tenements in the city, on condition of their distributing every year 100 quarters of *Coals* to poor men, householders in the parish of Allhallows Staining, and “in perpetual sus-“ tentation of the work of the *Water*“ *Conduits* of the City for ever.”²

In 1536, Coals were sold at Newcastle-upon-Tyne at two shillings and two pence the chaldron,—and Mr. MAITLAND imagines, that they were then sold in London at about four shillings.³

In 1548, ROBERT WRIGHT directed by his will, that 20s. should be paid yearly to the parish of Allhallows, in Lombard Street, to “provide 24 sacks of *horse*

¹ Maitland's History of London, vol. i. *p.* 109.

² Rep. vi. *p.* 175.

³ Maitland's History of London, vol. i. *p.* 236.

coals well filled,” to be distributed among the poor “ in the dead time of Winter.”⁴

In 1563, HUMPHREY BASKERFIELD gave to The Mercers’ Company 200*l.* to be lent out to four young men of The Company, who, in consideration thereof, were each to deliver annually to the two youngest Wardens of The Company, two cart loads of *Charcoals*, each load containing 30 sacks,—who were to distribute the same among the poor of four parishes, and the poor Beadmen of WHITTINGTON COLLEGE.⁵

In 1572, THOMAS JENYNS, Citizen and Fishmonger, devised to The Fishmongers’ Company his shop in Bridge Street, otherwise New Fish Street, to the intent, that out of the rents and profits thereof, they should distribute yearly to the poor of seven Parishes therein mentioned, 20 sacks of Coals, called “ *Charcoals*,” or 8*d.* for each sack.⁶

⁴ Rep. iv. p. 71.

⁵ Rep. iv. p. 132. ⁶ Rep. iv. p. 118.

In consideration of the benefit derived by The Ironmongers' Company from the bequest of **MARGARET DANE**, in 1579, they are enjoined to provide for the poorest people of the Twenty-four Wards in London, “at the best hand,” *Twelve thousand faggots*, every year for ever,—the same to be distributed to each Ward, part and part alike, at the discretion of The Master and Wardens of the Company, half at Christmas and half at Hallowtide. In respect of this gift, the Deputy of each Ward now receives *1l. 0s. 10d.* from The Company annually for distribution in their respective Wards.⁷

On the 2d of September 1600, **MARGARET SHARLES** bequeathed to her poor tenants within the parish of Christ Church *6l.* yearly, to be bestowed in the manner following,—*1l. 6s. 8d.* for *a load of great coals*,—*16s.* for *one thousand billets*, to be distributed among them three days before

⁷ Rep. iv. p. 121.

Christmas, and the residue to be spent upon a dinner for them on Christmas-day, at the sign of “*The Bell*,” in Newgate Market.⁸ At this Inn died ROBERT LEIGHTON, the good and charitable Archbishop of Glasgow, in 1684, in the 71st year of his age,—a Prelate, who is celebrated by all who have written his life, or incidentally noticed him, as a striking example of unfeigned piety, extensive learning, and unbounded liberality.

The prices, here specified, cannot fail to attract attention,—and it may be a question, from whence came the great quantity of Wood which must necessarily have been consumed, as well by the rich as the poor?

RICHARD HALE directs the interest of his bequest to be applied in the purchase of *Kentish* or *Essex* faggots, about the feast of St. Bartholomew the Apostle,⁹—but the continued demand for that species of fuel would exhaust the largest forests.

⁸ Rep. iv. p. 82.

⁹ Rep. vi. p. 278.

And the difficulty of procuring such fuel might possibly influence The Corporation of London, in 1660, who appear to have then substituted *Sea-coal* for *Charcoal*, as being much more suitable to the wants of the poor.¹⁰

¹⁰ Rep. x. p. 181.

POWER OF ATTORNEY.

AN unavoidable expense is incurred, in some instances, in receiving the Dividends. In cases where Churchwardens for the time being are appointed Trustees, there seems no mode of avoiding the expense of a new Power of Attorney as often as the Churchwardens are changed, where the trust money consists of Stock standing in the name of the Accountant General, —as an Affidavit is required at his office, stating that there has been no change in the Trustees since the power was given, before the person claiming to act under it can receive an order for the Dividends. There can, however, be no reason for having a power of Attorney executed half yearly, unless there is a change of Trustees.¹

¹ Rep. I. p. 93.

The peculiar situation of the Trustees of GRIMMETT's Charity at Brighthelmstone, unavoidably occasions considerable trouble and expense in obtaining the Dividends on that Stock. The Minister and Churchwardens for the time being, and twelve principal inhabitants, are Trustees, and in that character give a Power of Attorney for the receipt of the Dividends at the office of the Accountant General. When a Churchwarden goes out of office, or any new Trustee is elected, a fresh Power of Attorney is necessary, as every time an application is made for a Dividend at the office of The Accountant General, an affidavit is required to state that there is no change in the Trustees. The trouble of getting these Powers signed by all the Trustees (which is necessary at least once a year, on the change of Churchwardens) is very considerable. To save expense, the Dividends have generally been received only once a year. The expense each time is *2l. 13s. 10d.* The

Professional Gentleman who prepares the Power of Attorney, is one of the Trustees, and acts gratuitously, or it would be much greater.*

* Rep. I. p. 223.

TRUSTEES.

IN treating of the important duties of Trustees, The Commissioners have thought it incumbent upon them to observe, that the Irregularity which frequently occurs in filling up the places of deceased Trustees, is productive of great inconvenience, —the management of Charitable Funds being in many instances, by this omission, thrown into the hands of persons who are invested with no legal authority. In the case of the small Charities, the formal appointment of new Trustees, by regular instruments, is often prevented by the want of funds to defray the expense. It seems, therefore, highly desirable that some easier and less expensive mode should be devised of perpetuating such Trusts.¹

¹ *Introduct. Report, vol. iii. p. iv.*

IGNORANCE OF THE EXISTENCE OF
CHARITIES,—AND RESOLUTIONS
OF VESTRIES.

SOME irregularity has occurred in the disposition of a few of the bequests, which may fairly be attributed to the ignorance that prevailed, as to the existence of such Charities,—or the parties not being aware of the precise nature of the endowments, until the investigation of The Commissioners was instituted.¹

Judging, however, of the prodigious number, and the variety of the Charities, it is rather a matter of astonishment that so few deviations have been committed, than that misapplication should have prevailed. And in many places where The Commissioners have suggested to the Parish Officers, that the property bequeathed has not been applied in the manner and

¹ Rep. II. pp. 34, 53.—Rep. III. pp. 66, 86, 189, 246, 254, 255.—Rep. V. p. 84.

according to the intention of the testators, they have had the great satisfaction to state, that very shortly after their inquiries took place, Vestries were called for the express purpose of taking their suggestions into consideration, when the Parishioners unanimously entered into several Resolutions, by which, they hope, a correct distribution of those Charities will be secured for the future.²

² Rep. iv. *p.* 112.—Rep. v. *p.* 154.—Rep. viii. *p.* 84.—Rep. xi. *p.* 483.—Rep. xiv. *p.* 476.

COURT OF EQUITY.

IN the year 1819, when it was thought expedient that the provisions of the Act, under which The Commissioners were first appointed, should be extended to other Charities and Trusts created for Charitable uses or purposes,—it was at the same time deemed expedient by the Legislature, that additional facilities should be afforded for applications to the Courts of Equity regarding the management of Estates or Funds appropriated to Charitable purposes. And an Act of the 59° *Geo. III. c. 91.*, received the Royal Assent on the 12th of July, 1819,—by which it is ordained, that if any Case shall arise in which it shall appear to The Commissioners, that the directions of a Court of Equity are requisite, they may certify the particulars thereof to His Majesty's Attorney General, who, if he shall so think fit, may apply to or commence a Suit in

The High Court of Chancery, or The Court of Exchequer, praying such relief as the nature of the Case may require.

In pursuance of this authority **ONE HUNDRED CASES** have been submitted to the consideration of His Majesty's Attorney General.

It is, however, proper to remark, that all these Cases do not absolutely certify abuse or misconduct,— but occasionally require only the directions of The Court, in what manner The Trustees shall in future deal with the Charitable Funds under their care.

SUBSIDIES, AND FIFTEENTHS.

THE Taxes, which are raised upon the Subject, according to Judge BLACKSTONE,¹ are either annual or perpetual. The usual annual Taxes are those upon Land and Malt.

The Land Tax, in it's modern shape, has superseded all the former methods of rating either property or persons in respect of their property, whether by *Tenths* or *Fifteenths*, *Subsidies* on Land, *Hydages*, *Scutages*, or *Talliages*,—a short explication of which will, however, greatly assist us in understanding our antient Laws and History.

Tenths, and *Fifteenths*, were temporary aids issuing out of personal property, and granted to the King by Parliament. They were formerly the real Tenth or Fifteenth part of all the moveables belonging to the Subject; when such moveables, or per-

¹ *Commentaries*, edited by Archbold, vol. i. p. 308.

sonal estates, were a very different and a much less considerable thing than what they usually are at this day. *Tenths* are said to have been first granted under HENRY the Second, who took advantage of the fashionable zeal for Croisades to introduce this new taxation, in order to defray the expense of a pious expedition to Palestine, which he really or seemingly had projected against SALADINE, Emperor of the Saracens. But, afterwards, *Fifteenths* were more usually granted than *Tenths*. Originally the amount of these Taxes was uncertain, being levied by Assessments new made at every fresh grant of the Commons, a Commission for which is preserved by MATTHEW PARIS: but it was at length reduced to a certainty in the eighth year of EDWARD the Third, when, by virtue of the King's Commission, new Taxations were made of every Township, Borough, and City in the Kingdom, and recorded in the Exchequer; which Rate was, at the time, the *Fifteenth* part of the value of every Township, the

whole amounting to about 29,000*l.*, and therefore it still kept up the name of a *Fifteenth*, when, by the alteration of the value of money and the increase of personal property, things came to be in a very different situation. So that when, of later years, the Commons granted the King a *Fifteenth*, every parish in England immediately knew their proportion of it; that is, the same identical sum which was assessed by the same Aid in the eighth of EDWARD the Third,—and then raised it by a rate among themselves, and returned it into the Royal Exchequer.

These duties, however, must always be referred to the necessities of the times when extraordinary exactions were required,—and under pretences of this nature a *tenth* or a *fifteenth* part of the goods of Merchants was occasionally taken for the purposes of the State.²

But the method of rating *Subsidies* was so loose, and it became at last so unequal

² Frost's Notices relative to the early History of Hull, p. 93.

and uncertain, that the Parliament, in 1663, was obliged to change it into a *Land Tax*.

In 1491, JOHN HILL granted an estate in Burford, upon trust, that the rents should be paid to The Chamberlains, for the benefit of the town, when Taxes or *Fifteenths* of the King (HENRY the Seventh) should be imposed, or to the discharge of any other burdens, if they should be demanded.³

In 1547, RICHARD HUMFREY bequeathed to the Parish of Boughton, in the County of Northampton, certain lands, to the intent that the rents thereof should be yearly bestowed for amending the Highways thereabout, or towards the payment of a *Fifteenth*, or to any other needful causes of that town, or to the relief of the poor of the same.⁴

In 1562, ROGER MUNDIE, a Grantee in trust for Sir MARTIN BOWES, by his Will, dated the 12th of August of that year, after reciting a Deed of Conveyance from

³ Rep. viii. p. 455.

⁴ Rep. xiii. p. 43.

Sir MARTIN BOWES to him, to the effect hereafter mentioned, gave to The Wardens and Commonalty of The Mystery of Goldsmiths, all that his great Messuage or tenement, with all the stables, courts, gardens and hereditaments thereto belonging, situate in the parish of St. Botolph without Billingsgate, in London, and also 22 gardens and a small tenement and garden, all situate in the same Parish, and which great Messuage, gardens and premises were then of the yearly rent of 13*l.* 6*s.* 8*d.* And after reciting that the Ward of Langbourn, in London, in which Sir MARTIN BOWES then inhabited, was charged for every *Fifteenth*, granted by Act of Parliament to the King, the sum of 20*l.* 10*s.*, which was a great burden to the poor within the said Ward, the Will of Sir MARTIN BOWES, and also of him the testator ROGER MUNDIE, was, that whosoever any *Fifteenth* after the decease of Sir MARTIN BOWES should be granted by Act of Parliament, the said Wardens and Commonalty should, with

the rents and profits of those premises, for ever discharge the inhabitants of the Ward of Langbourn from the payment of the said 20*l.* 10*s.*, for every *Fifteenth* so granted.⁵

In 1595, JOAN ROBOTHAM bequeathed 10*l.* to the use of the Township of New Thame, that it might be, from time to time, eased therewith, *viz.*, by the payment of the *Fifteenths* within New Thame, in such manner as the Trustees should think meet and convenient.⁶

In a Decree made under a Commission of Charitable uses at Banbury, in 1602, it is recited, that certain lands, tenements, and sums of money, had been given and appointed for the aid, ease and benefit of the inhabitants of the town of Bloxham, towards the payment of their *Fifteenths*, reparations of their parish Church, relief of aged, impotent and poor people, and other such good and charitable uses.⁷

⁵ Rep. viii. p. 328.

⁶ Rep. viii. p. 551. ⁷ Rep. xii. p. 201.

POOR RATES.

CHARITY, although one of the first of Virtues, has, if not exercised with great caution, an attendant evil of a very serious nature, and that is, the encouragement which it affords to Indolence,—the most dangerous of Vices, because it is the most difficult to eradicate, and often leads to all the rest.

When men, however hardy and active their habits may previously have been, once become accustomed to a life of lazy pauperism, it is scarcely possible, if they have been long in such a state, to make them feel again the stimulus of Industry, or the manly desire of Independence.

Whenever, therefore, men who are able and willing to work, fail in obtaining it, and are obliged to resort to the parish for the means of subsistence, it is very desirable that the relief which is afforded them, should be of such a nature as to

preserve their habits of activity, and keep them above the degradation of eating the bread of Idleness.

The custom of paying able-bodied labourers a portion of their wages out of the Poor Rates is monstrous,—and a more gross and dangerous abuse of the principle of the laws made for the relief of those who are either unable to work, or cannot find employment, cannot easily be imagined. It is a practice which puts the whole labouring Population in a state of Pauperism, and breaks down the vigorous character and manly virtues of the Peasantry by making them feel themselves degraded.

The vicious consequences of this system are well and truly described in the Report of The Select Committee,¹ who were appointed to inquire into the cause of the increase in the number of Criminal Commitments and Convictions in England and Wales,—and who therein state, that,—

¹ Ordered, by The House of Commons, to be printed,
22d of June, 1827.

“ The main cause of the increase of Crime in the Agricultural Districts appears clearly to be the low rate of wages, and want of sufficient employment for the labourer. This evil has been greatly aggravated, although not altogether produced by the abuse of the Poor Laws to a purpose for which they were never intended. During the high price of provisions, which occurred soon after the commencement of the war of 1793, the Farmers instead of raising the wages of labour in proportion to the increased value of subsistence, had recourse to the expedient of making up the deficiency out of the Poor Rate. While the War continued, the increasing demand for Agricultural produce, and the abundance of the Currency, concealed the evils with which this system was pregnant,—but, with the restoration of Peace came large importations of Foreign Corn, a diminished Currency, and a want of Employment for the Labourer. At the same time while employment diminished, the new administration of the Poor Laws tended to increase the Population. So that the farther this vicious system was carried, the greater and more difficult became the obstacles to a restoration of a healthy state. The fluctuations which have taken place since 1816, both with regard to the price of Corn and the amount of the Currency in circulation, have still further acted to prevent any improvement in the situation of the country :—

“ It is not for your Committee to enter into any discussion on questions of Economy. But they think it their duty to call the attention of The House to the degradation of the moral character of the Labouring

Classes which attends the vicious system of Supporting from the Poor Rates a number of young men, for whom the Parish finds only partial employment. The wretchedness of their condition, the want of regular habits, and of the due subordination of the Labourer to his Employer, all tend greatly to the promotion of Crime. Early Marriages, contracted either to avoid going to prison on a charge of Bastardy, or with a view of receiving a better allowance from the Parish, increase the evil, and multiply a Population for whom there is no certain employment, and a miserable subsistence,— and in this situation they are too apt to believe they can improve their condition by offending against the laws :—

“ The best remedy for such a state of things would undoubtedly be a great increase in the demand for labour. But, whether that increase takes place or not, some amendment of the Poor Laws which might prevent the prevailing abuses from being carried further, seems to be called for. At present, while in many Counties the character of the Labourer is daily becoming worse; and the means of his Employer daily becoming less, there are other Districts where the old and wholesome administration of the Poor Laws prevails, where the Wages given are sufficient for the maintenance of the Labourer, and the feeling of Independence is not yet obliterated. It is surely desirable to prevent the infection of a vicious system from spreading to Districts which it has not reached, and if possible, to provide for its gradual diminution in those where it most prevails.”

The ideas of The Select Committee on this important subject have been adopted by Lord Chief Justice BEST, and were emphatically urged by His Lordship in his Charge to the Grand Jury of the County of Wilts, in August 1827.

In further corroboration of these arguments, we have also the testimony of THOMAS G. B. ESTCOURT, Esq., one of the Representatives for The University of Oxford,—and who, as Chairman of the Wiltshire Quarter Sessions, in a late address to The Grand Jury, upon the gross misapplication of the principle of the Poor Laws, most sensibly observed, “ Is it reasonable “ to expect it can be otherwise, if, in dé- “ fiance of the dictates of Wisdom, and in “ opposition to every principle of Justice; “ a system shall be pursued which will “ not only elevate the immoral to a level “ with the moral, but which will actually “ tend to depress the moral to the standard “ of the worthless? Is it credible, that a “ system so indisputably pernicious should, “ in civilized Society, find existence?—

“ Yet it is my painful duty to remind you,
“ that in England,—in moral, honest, hu-
“ mane, charitable England,—a practice
“ does prevail, and is unhappily familiar
“ in this as well as in many other Counties,
“ which tends in an eminent degree to
“ produce the fatal consequences to which
“ I have adverted ; and that practice con-
“ sists *in the payment of a portion of the*
“ *wages of Labour out of the Poor Rate.*”²

Whence then, although it was the ori-
ginal intention of the Legislators for the
Poor, that none should obtain relief but
such as by age, sickness, or other infir-
mity, are incapacitated from earning their
own livelihood, and that such as were able
to work, but could obtain no employment,
should have work found for them by the
Overseers,—yet as the Poor Laws are, in
many places, now administered, the idle
and dissolute fly to them as to a refuge
from the unpleasant duties of honest la-
bour, and consume the means provided
for the infirm poor, in a state of voluntary

degradation and laziness. This state of things causes others to be improvident about their wages, knowing that if their vices bring them into utter want, they must be maintained in idleness at last.³

Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates, and men decay :
Princes and Lords may flourish, or may fade ;
A breath can make them, as a breath has made :
But a bold Peasantry, their Country's pride,
When once destroy'd, can never be supplied.

The Deserted Village.

Repeated animadversions of The Commissioners will be found, on the demoralizing effects of appropriating Charities in aid of the Poor Rates,—which it is manifest, are so strongly opposed to the interests of Industry and of Virtue, and the prescribed injunctions of the Donors.⁴

³ Morning Herald Newspaper, 7th Sept. 1827.—
Parliamentary Debates, vol. xxxv. p. 908.

⁴ Rep. vi. p. 183.—Rep. xiv. pp. 579, 584.

SECOND POOR.

THERE are various benefactions in the County of Somerset, for the “*Second Poor*,”—a denomination which implies those poor persons, who do not receive Parochial relief.

In 1728, JOHN CARD, by his Will, gave all his lands and hereditaments, to the use of the Second Poor of the hamlet of Draycott,—the annual rents of which, in 1818, amounted to 322*l.* 15*s.* A species of beneficence, which might have been appropriated to nobler purposes,—and so true it is, that Charity, like other virtues, may be improperly and unseasonably exerted.

It has been found by the Trustees, that the appropriation of so large an annual income to persons presenting themselves for relief, as coming under the description of *Second Poor*, has attracted a great number of idle and undeserving persons to the neighbourhood, and operated as an

encouragement to Vice and Indolence,— and the Trustees are, therefore, of opinion, that the appropriation of the major part of the funds in building and establishing one or more Schools, for male and female children, in a neighbourhood in which it is so much wanted as in the *Mendip* District, where there is not at present (in 1819) a single School, would be eminently useful. The Trustees also conceive, that the binding out the Scholars as Apprentices, would also be a very valuable addition to the advantage which they would derive from education, inasmuch as there is not sufficient work in Agriculture for the persons who reside in the place.

They further express themselves to be unanimously of opinion, that the present mode of applying the Funds is most prejudicial to the best interests of those who are the objects of the Charity, and that no means would be so likely to be permanently advantageous to the *Second Poor* themselves, as the establishing of Schools for the education of their children, and

binding them out apprentices when educated,—but, as the present mode of appropriating their funds, was proposed by themselves and approved of and directed by The Court of Chancery, it is now their wish to declare, that experience of it's bad results has produced in them this change of opinion.¹

¹ Rep. III. *p.* 425.

LOTS.

ONE of the Puritanical tenets was the illegality of all *Games of Chance*,—and he that reads GATAKER upon *Lots* may see how much Learning and Reason one of the first Scholars of his age thought necessary, to prove that it was no crime to throw a *die*, or play at *cards*, or to *hide a shilling* for the reckoning.¹

Certain lands in the Parish of Bampton, in the County of Westmorland, were formerly let together, and the rest was divided as directed by the testator, between the Minister of the Parish and the Schoolmaster of the Free School in Grange,—but some years ago, the land was measured and divided, and the Minister and Schoolmaster drew *Lots* for the choice. This was done by the consent of the

¹ Johnson's Works, vol. ix. p. 197. 8vo. *edit.*, 1801.

Trustees, and each party has since holden his part in severalty.²

Annexed to a Deed for appointing new Trustees of The Countess of BATH's Charity at Tawstock, dated in 1766, is a Schedule, stating, that to prevent any misapplication of the Charity for the future, which had theretofore happened, by giving it to persons not resident within the Manor of Tawstock,—it was agreed by the then Trustees, that they should *draw lots*, and as such lot should happen, each Trustee, in turn, should receive and dispose of the Charity for one year.³

In 1674, JOHN HOW, by his Will, devised the dividends of certain Stock to The Mayor of Guildford, who, with the Magistrates of the Town, are to choose two poor Maid Servants of good report, who have served Masters or Mistresses there two years together, who shall throw *two dice*, or *cast lots*, and shall pay one year's clear profit of the stock to such Maid as shall *throw* the highest number,

² Rep. vii. p. 562.

³ Rep. ix. p. 80.

or to whom the *lot* shall fall,—and he directed, that the other Maid shall the next year, if she shall inhabit that Town, and not be married, throw dice or cast lots with another Maid,—but that if any one Maid shall lose by the dice or lots four times, she shall not be afterwards admitted to throw or cast again.⁴

⁴ Rep. x. p. 641.

MARRIAGE PORTIONS.

IN the year 1797, Mr. THOMAS HARRIS, by a Codicil to his Will, gave to the Ministers, Churchwardens and Overseers of the Parish of Nunney, the sum of 1000*l.*, and to the Ministers, Churchwardens and Overseers, for the time being, of the Parish of Cloford, the like sum of 1000*l.* respectively, to be placed upon good security, and the interest arising therefrom to be applied in the month of December in each year, among such women, natives of those parishes, as shall have been married during the preceding year in the respective Parishes, to men of any Parish or Place, in such proportions and manner, as the said Ministers, Churchwardens and Overseers shall judge proper.

The Claimants, of course, vary in number,—where there are more than one, the gift is distributed according to the wants and deserts of the applicants.

It has sometimes happened, that no Marriage has taken place within the year preceding in the parish, to entitle any person to the bounty, in which case the Dividends are accumulated until an applicant presents herself, who is entitled under the Will. She then receives the whole amount of the accumulated Dividend. This Charity, in the opinion of The Rev. JOHN IRELAND, Curate of the Parish of Cloford, has a tendency to produce mischievous effects. Besides it's general tendency to produce Immorality, young persons have been thereby induced to marry at a very early age, in order to entitle themselves to the bounty, and in some instances they have been known to anticipate the sum, by *mortgaging* the same before marriage.

The same bad consequences have also been observed to result from this bequest, in the parish of Nunney. It is stated to have produced much poverty and distress, inducing Marriage, without any

other prospect of support than what is holden out by this Charity.¹

In 1610, MARMADUKE LANGDALE gave the interest of 100*l.*, among other things, towards the relief of poor Servants and poor Labourers, who should be married in the Chapelry of South Skirlaugh. But it appears, that demands for assistance on Marriage are not encouraged there,—two only having been made of late years, and but one of them attended to.²

Several bequests have also been made, for the Marriage Portions of Servants, of good fame and reputation, and who have conducted themselves with fidelity, diligence, and respect, in their different places,—these are confined to particular Parishes, and to various years of Servitude, but all of them are directed to the laudable purpose of a due encouragement to Industry and Gratitude, and to stimulate them to acquire those distinguishing rewards by their commendable manners and merit.

¹ Rep. III. pp. 317, 318.

² Rep. IX. p. 780.

DEBTORS, AND PRISONERS.

PHILANTHROPY has not been forgetful to furnish relief for the miseries of those unfortunate persons, who are secluded from Society by Imprisonment for inconsiderable Debts, and are thus rendered useless members of the Community by a deprivation of their Liberty,—and who, under the heavy afflictions of poverty and want, are without the cheering hope of friends to undertake their release, except such as spring from those humane and spontaneous acts of pure Benevolence.

The Donations for the discharge of poor Debtors will testify the interest which the Public have taken in their misfortunes,—nor have “the sorrows of the Sufferers” been viewed with indifference, as may be seen from the various and bountiful Charities to the Prisoners, in food, raiment, and coals.

And one Nobleman, with a large and enlightened discernment, has added his benefaction to meritorious Criminals at the time of their discharge, when relief must be most wanted and desirable.¹

But Benevolence has no limits,—we find it exploring, succouring, and providing for every species of Calamity, charitably forgetting the cause of the distress or the character of the unhappy sufferer, seeking only to do good,—and even in the dreary and shunned recess of the Felon's cell, collecting and administering consolation and relief to his dismal wants.²

A singular donation occurs of ROBERT DOWE, who in his life-time, in 1705, gave 50*l.*, to the end that the Vicar and Churchwardens of St. Sepulchre, in London, should for ever, previously to every *execution* at *Newgate*, cause a bell to be tolled, and certain words to be delivered to the Prisoners who are ordered for execution, in the form and manner specified in the terms of his gift. An annual sum

¹ Rep. vi. p. 403.

² Rep. XIII. p. 603.

of 1*l.* 6*s.* 8*d.* is now paid to the Sexton, who employs a person to go to *Newgate* on the night previous to every execution, where he offers to perform the prescribed duty, which is always declined, as all needful services of that kind are administered within the Prison.³

The words of this remarkable exhortation are,—

“ You prisoners that are within,
“ Who for wickedness and sin,
“ after many mercies shown you, are now appointed
“ to die tomorrow in the forenoon, give ear, and un-
“ derstand, that tomorrow morning *the greatest Bell of*
“ *St. Sepulchre's* shall toll for you in form and manner
“ of a *Passing Bell*, as used to be tolled for those that
“ are at the point of death,—to the end that all godly
“ people, hearing that Bell, and knowing it is for your
“ going to your deaths, may be stirred up heartily to
“ pray to God to bestow his Grace and Mercy upon
“ you, whilst you live,” &c.⁴

Nay, even when the last sad office of execution has been performed, Charity still watches over the wretched corpse, and by the Will of Mr. AMERIDETH, in

³ Rep. xiv. p. 150.

⁴ Maitland's Hist. of London, vol. i. p. 26.

1556, the profits of certain lands are to be appropriated to the purchase of *Shrouds* for Criminals, who should suffer at *Ringswell*.⁵

Thus to relieve the wretched was his pride,
And e'en his failings lean'd to Virtue's side ;
But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all.

The Deserted Village.

* Rep. vi. p. 118.

EARLY NOTICE OF BREAD.

AN early notice of *Bread*, in the nature of Charity, occurs in The Hospital of St. Mary Magdalen, in Ripon, which was founded by THURSTON, Archbishop of York, in the early part of the Twelfth century,—where every year, on St. Mary Magdalen's day, a farthing *loaf* (the Quarter of Wheat being worth 5s.) and a herring, were to be given to every poor person that came,—but by an Inquisition on the state of the Hospital, taken in the 10th year of EDWARD the Second, 1317, it appears that that Charity, during the time of NICHOLAS *de MOLYNS*, the Master, was withdrawn, and in place of it he gave poor people who came on that day, a *Salt cellar* of beans or meal, but the greater part of the poor got nothing,—and, that the minor acts of charity which ought to proceed from such an Hospital, and particularly from that Hospital, were

fallen to nothing, through the absence of the Master, as he rarely resided.¹

BARTHOLOMEW, who was Bishop of Exeter from the year 1161 to the year 1184, with the assent of the Chapter of St. Peter, of Exeter, granted, for a perpetual alms to the Lepers of St. Mary Magdalen of Exeter, five marks of silver to be received yearly from his Treasury, and also the tenth of a certain Toll, and the profit which should arise from the bark of his wood at Chudleigh,—and the Chapter further granted to them for a perpetual alms, fourteen *loaves*, to be received weekly from their common stock.²

By the Will of JOHN SLUGGE, in 1486, it appears that, before he sold his house in Exeter to WILLIAM HURST, he gave and devised out of the same 20s. annually, to be paid in *Bread* every Midsummer, to the use of the poor, by the Stewards of the City at the Guildhall,—but that

¹ Rep. vii. p. 765.

² Rep. viii. p. 54.

WILLIAM HURST being lothe to be troubled with the distribution of this bread, compounded with the City, and gave about 20*l.* to The Corporation, for them thenceforth to pay the same.³

³ Rep. viii. *p.* 68.

ANCIENT AND LOCAL
DENOMINATIONS OF BREAD.

HARRISON, who wrote in the reign of Queen ELIZABETH, describes the principal Bread then in use in England, as of three sorts,—“*Manchet, Cheat, and Ravel* bread.”

“ Our good workmen,” he observes, “ deliver commonlie such proportion, that “ of the flour of one bushel with another, “ they make 40 cast of *Manchet*, of which “ everie loaf weigheth 8 ounces, into the “ oven, and 6 ounces out.”

The second is the “*Cheat*, or wheaten bread,— so named, because the colour thereof ressembleth the graie and yellowish wheat, being cleane and well dressed,— and out of this is the coarsest of the bran (usually called *gurgeons*, or *pollard*) taken.”

“ The *Ravelled* is a kind of *Cheat* bread

also, but it reteineth more of the grosse, and lesse of the pure substance of the wheat,—and this, being more sleightlie wrought up, is used in the Halles of the Nobilitie and Gentry onlie,—whereas the other either is, or should be, baked in cities and good towns, of an appointed size (according to such price as the corn doth beare), and by a Statute provided by King JOHN in that behalf.”¹ In Religious Houses the *Ravel Bread* was the coarser bread which was made for ordinary guests, and was distinguished from *Panis Conventionalis*, which was pure *Manchet* or white bread.

Maslin, or *Miscelin*, is a provincial word, implying Bread made of mingled corn, as *wheat with rye*.

MORYSON, who wrote also in the reign of Queen ELIZABETH, remarks, that “ the “ English husbandmen eate *barley* and “ *rye* browne bread, and preferre it to “ white bread, as abiding longer in the “ stomach, and not so soone digested with

¹ Harrison’s description of England, p. 169.

“their labour, but citizens and gentle-
“men eate most pure white bread.”²

The commonest bread used in Eng-
land, at that period, it is probable, was
barley bread. Lord COKE mentions it, as
the diet allowed to Criminals who suf-
fered the *peine forte et dure*.³

Manchet and *Cheat* are the only kinds
of Bread which are specified in the Ordi-
nances for the Royal Household, made at
Eltham, in the seventeenth year of the
reign of King HENRY the Eighth, 1526.⁴

Beans, we, have already seen, were
among the kinds of provision which were
distributed at St. Mary’s Hospital in
Ripon,—and even that poor fare appears
to have been doled out in no large mea-
sure, a *Salt cellar*.⁵ Though it is pro-
bable, that that domestic article in those

² Itinerary, 3d part. *p.* 149.

³ 4. Inst. c. 12.—Eden’s State of the Poor, vol. i.
p. 117, *note*.

⁴ Regulations for Royal Households, published by
The Society of Antiquaries, *p.* 174.

⁵ Rep. vii. *p.* 765.

early times might have been selected, either for it's capacity or dignity. It is well known that it was long the custom at the tables of great Personages, to take particular care to place the guests according to their Rank. Nothing, however, more strongly proves the sensible change which has occurred in the Manners of Society, than in the abolition of those phrases "*Above, or Below the Salt*," denoting that marked and invidious subordination which was maintained among persons who were admitted to the same table. A large superb Silver Saltcellar was usually placed about the middle of a long table, the places *above* which were assigned to the guests of more distinction, those *below* it being appropriated to dependants, inferiors, and poor relations. Hence it is the characteristic of an insolent coxcomb, that

" His fashion is not to take knowledge of him that is beneath him in clothes. He never drinks *below the Salt*."

That is, not to any one who sits below it.—NARES.

And MASSINGER observes,—

—“ he believes it is the reason
You ne'er presume to sit *above the Salt.*”

Unnatural Combat, Act iii. Sc. 1.

All the preceding denominations of Bread occur in the Reports, together with the addition of the following kinds which may be considered, as Local,—viz. *Bolted* or *temsed*, *Cobbs*, *Fore-right*, *Garb corn*, *Muncorn*, and *Wigs*,—and which are respectively explained under the head of “**ANCIENT APPELLATIONS.**”

ANCIENT CUSTOMS.

FEW who are desirous of investigating the Popular notions and vulgar Ceremonies of our own Nation, can fail of deducing them, in their first direction, from the times when Popery was our established Religion. We shall not wonder that these were able to survive The Reformation, when we consider that although our own sensible and spirited Forefathers were, upon conviction, easily induced to forego religious tenets which had been weighed in the balance and found wanting,—yet were the bulk of the People by no means inclined to annihilate the seemingly innocent Ceremonies of their former superstitious Faith.¹

It is not improbable, indeed, but that, in the infancy of Protestantism, the continuance of many Popular Customs was

¹ Brand's *Observations on Popular Antiquities*, vol. i. p. 10. edit. by Ellis.

connived at by the State. For men, who “are but children of a larger growth,” are not to be weaned all at once,—and the reformation both of Manners and Religion is always most surely established when effected by slow degrees, and, as it were, imperceptible gradations.²

The more to facilitate the reception of Christianity among the British Saxons, GREGORY, surnamed “*The Great*,” then Roman Pontiff, enjoined AUGUSTINE, the first Missionary, to remove the Idols from the Heathen altars, but not to destroy the altars themselves,—because the People, he said, would be allured to frequent the Christian Worship, when they found it celebrated in a place which they were accustomed to revere. And, as the Pagans practised sacrifices, and feasted with the Priests on their Offerings, he also exhorted the Missionary to persuade them, on Christian Festivals, to kill their cattle in the neighbourhood of the Church, and to

² Brand's *Observations on Popular Antiquities*, vol. i. p. xi.

indulge themselves in those cheerful entertainments, to which they had been habituated. These political compliances show, that, notwithstanding his ignorance and prejudices, he was not unacquainted with the arts of governing Mankind.³

With regard to the Rites, Sports, &c. of the Common People, I am aware, says Mr. BRAND, that the morose and bigoted part of Mankind, without distinguishing between the right use and the abuse of such Entertainments, cavil at and malign them,—yet must such be told, that Shows and Sports have been countenanced in all ages, and that too by the best and wisest of States,—and though it cannot be denied that they have sometimes been prostituted to the purposes of Riot and Debauchery, yet, were we to reprobate every thing that has been thus abused, Religion itself could not be retained,—perhaps, indeed, we should be able to keep nothing.⁴

³ Hume's Hist. of England, vol. i. *p. 27.* *Edit. 8vo.*
1823.

⁴ Brand's Observations on Popular Antiq. vol. i. *p. xii.*

It is the hardest thing in the world to shake off Superstitious prejudices,—they are sucked in as it were with our mother's milk,—and, growing up with us at a time when they take the fastest hold and make the most lasting impressions, become so interwoven into our very constitutions, that the strongest good sense is required to disengage ourselves from them. No wonder, therefore, that the lower people retain them during their whole lives through, since their minds are not invigorated by a liberal education, and therefore not enabled to make any efforts adequate to the occasion.⁵

In indulging at the present period in inquiries relative to the amusements of our remoter Ancestors, it may fairly be supposed that those amusements would be varied at different periods, according to the immediate occupations and pursuits in which they were engaged, and would likewise take their tone of colour-

⁵ White's Natural History of Selborne, p. 203.

ing from the situation and rank in life of the respective parties.⁶

The Antiquities of the Common People cannot, therefore, be studied without acquiring some useful knowledge of Mankind,—and it may be truly said in this instance that, by the 'chemical process of Philosophy, even Wisdom may be extracted from the Follies and Superstitions of our Forefathers.'⁷

To account for the renewed Popularity which has attended this subject, we must principally look to the little sketches of Manners carelessly introduced, which, as illustrating the ruder ages, and portraying the progress of Society, are become interesting topics of research to all who profess to have an accomplished education.

In treating of the renown of the City of London, FITZ-STEPHEN describes it as being happy, even in the Sports and Pastimes which were there used.

⁶ Utterson's Early Popular Poetry, vol. i. p. 10.

⁷ Brand's Observations on Popular Antiquities, vol. i. p. 18.

To perpetuate, then, the remembrance of those ancient Customs which in every age have been cherished with so much delight, must be allowed to be an harmless amusement,—especially, when Education has so securely taught us to discriminate between Innocence and Superstition. And as the variety of old Usages generally impart some degree of useful Knowledge, I have ventured to collect them,—independent of those affections for them connected with our Infancy, and which call upon us to secure from oblivion those festive Manners which constituted the great charm of a Country Life, and which, alas ! are now so fast sinking away from us.

ARCHERY.

THE cultivation of Archery in England was an early and favourite policy of it's Rulers, and the glory which attended the use of the Bow, has shed a lustre over those pages of our history, which must

always be perused with an excusable pride. Although Archery does not now hold rank in military discipline, yet to exclude it from martial affairs, were to reflect upon the prudence and consideration of those laws that were specially made for it's encouragement. And the victories of *Crecy* and of *Agincourt* will never allow the memories of those brave warriors to perish, who so well knew how to render the Bow triumphant.

Considered also as a Pastime, the pleasure of the Bow is a manly and graceful exercise, and conduces equally to the preservation of health and to the improvement of strength and agility.

The only expedient which was employed to support the military spirit during the age of HENRY the Eighth was, the reviving and extending of some old laws enacted for the encouragement of Archery, on which the defence of the Kingdom was supposed much to depend. Every man was ordered to have a Bow,—*Butts* were ordered to be erected in every parish,—

Ahd every Bowyer was ordered, for each Bow of *yew* which he made, to make two of *elm* or *wich* for the service of the common people.⁸

ASCHAM declares, that if he were of authority, he would counsele all the Gentlemen and Yeomen of England, not to change the shooting in the *Long Bow* with any other weapon, how good soever it might seem to be,—" but that still according to the " olde wont of England, youth should use " it for the most Honest pastime in Peace, " that men might handle it as a most sure " weapon in War."⁹

And CAMDEN impressed with similar sentiments observes, that, among the English artillery, *Archery* challengeth the pre-eminence, as peculiar to our Nation.

In 1570, CATHARINE HANSON gave a piece of ground, called "*The Common Acre*," at Andover, for the recreation of the inhabitants of that Town. In the reign of Queen ELIZABETH, a lease for 21 years

⁸ Hume's Hist. of England, vol. iv. p. 270.

⁹ Preface to his *Toxophilus*, in 1544.

of this Acre was granted to WILLIAM GOLD, at the rent of 4s., on condition that he should keep a pair of *Butts* for men to shoot at, and permit all persons to take their pastime there.

This ground is now used as a place of recreation for the inhabitants of the Town; —and no profit is derived from it.¹⁰

In 1603, ROBERT ANBIE devised certain premises in Selby, in the County of York, for maintaining a Chime of Bells, repairing the Church windows, and as to one rood of land, "for providing *Butts* for Archery."¹¹

BELL-RINGERS.

There are few Pastimes in which men delight, that have not their literary advocates, who endeavour to persuade their readers that their Diversions are attended with more pleasing effects than those of any other.

Among the Recreations which thus

¹⁰ Rep. xiv. p. 357.

¹¹ Rep. x. p. 745.

challenge our approbation, is “ *The Art of Ringing*,” — than which none is stated to be more diverting, ingenious, harmless, and healthful. The author of “ *Campanalogia Improved*,” stoutly defends his Sport from the reproach of it’s being “ a mean and mechanical exercise,” — as many noble and ingenious persons have expressed their delight in it, and have been very ambitious of acquiring a perfect knowledge of the art. And he adds, that there are several learned and eminent persons, both Clergy and Laymen of good estates, who are Members of several Societies of Ringers, within the City, who think themselves much respected, and highly favoured, that they can arrive at so great an happiness and honour.

Of the melody of Bells he observes, that no Musick, either vocal or instrumental, can afford a more pleasant and harmonious sound, than eight or ten merry Bells well rung by so many Ringers, who are well skilled and practised in this art, — wherefore, it must be allowed to be a

very proper and suitable exercise for one who is apt to be melancholy, to divert and withdraw his thoughts from keeping company with so hurtful and pernicious a companion.

Nor is it less esteemed and admired by several Foreigners, whose curiosity has engaged them to travel through many countries of Europe, acknowledging that in all parts wherever they have been, the Science is brought to the greatest perfection here,—and therefore, they have, not improperly, named England, “*The Ringing Island.*”¹²

HENTZNER, when describing the manners of the English, says, “ they are powerful in the field, successful against their enemies, impatient of any thing like Slavery,—vastly fond of great noises that fill the ear, such as the firing of cannon, drums, and *the ringing of Bells*, so that it is common for a number of them, that have got a glass in their heads, to go up into some belfry,

¹² *Campanalogia*, pp. 1, *et seq.*

“ and ring the bells for hours together, for the sake of exercise.”¹³

The late Dr. PARR was partial to the art of Bell-ringing, and proud of his little peal at Hatton,—and in his copy of the “*Clavis Campanalogiæ*” he fondly styled it, “*a favourite book.*”

Of an amusement so warmly praised, it were not unreasonable to suppose, that some admirers would testify their affection by pecuniary bequests.

In 1683, half an acre of land was given by some person, whose name is forgotten, for the benefit of the *Bell-Ringers* of the parish of Harlington, to provide them with a leg of pork, for ringing on the 5th of November. It is called “*The Pork Acre*,” and is let for 50s. a year.¹⁴

In 1730, THOMAS KEMP, of Laleham, gave an annuity of 20s. to the young men of Chertsey, to ring and make merry with, on the 6th of August yearly, in remembrance of him.—And he also gave another

¹³ Hentzner’s Travels, p. 47.

¹⁴ Rep. ix. p. 226.

annuity of 10s. to the young men of East Molesey, for the like festive purpose.¹⁵

In 1750, THOMAS CHAPMAN, Clerk of the parish of Catton, gave the interest of a small sum, “to the *three best Ringers* that may be had, for ringing on Christmas-day.”¹⁶

In 1787, MARK SMITHSON, of Aldborough, bountifully gave 10*l.* a year to the Ringers of that Town, to ring a peal on Thursday evenings and Sundays.¹⁷

In 1817, JAMES HARRIS, of Shiere, in Surrey, gave to the *Ringers* of the Church bells 10*s.* yearly for ever on old Christmas-day.¹⁸

Other benefactors have provided against the wear occasioned by these frequent Peals, by specifying their gifts expressly for the purchase of *Bell Ropes*.¹⁹

So that it is evident, that these donors were not only delighted with the “noble

¹⁵ Rep. xi. p. 620.

¹⁷ Rep. iii. p. 450.

¹⁶ Rep. xi. p. 725.

¹⁸ Rep. xiii. p. 464.

¹⁹ Rep. iv. p. 267.—Rep. xiii. p. 525.—Rep. xiv. p. 432.

recreation of ringing," but strove to encourage it as a Science.

CURFEW BELL.

The custom of putting out their fires and lights about sun-set in Summer, and about eight o'clock at night in Winter, at the sounding of a Bell, called the "*Couvre Feu*," or "*Curfew Bell*," is supposed by some writers to have been introduced by WILLIAM the First, and to have been imposed upon the English as a badge of Servitude.²⁰ But this opinion does not seem to be well founded. For there is sufficient evidence, that the same Custom prevailed in France, Spain, Italy, Scotland, and probably in all the Countries of Europe, at that period,—and was intended as a precaution against fires, which were then very frequent and very fatal, when so many houses were built of wood.²¹

²⁰ Hume's Hist. of England, vol. i. *p.* 479.

²¹ Henry's Hist. of Brit. 4to. vol. iii. *p.* 567.

In 1513, ROGER LUPTON, the learned Provost of ETON, then Vicar of Copredy, in the County of Oxford, gave 6*l.* 13*s.* 4*d.* to keep the Parish Clock in repair, and to ring daily both winter and summer, the *Curfew and Day Bell.*²²

And, in 1691, JOHN CARY, of Woodstock, directed 10*s.* to be paid annually to the Clerk or Sexton, to ring the eight o'Clock Bell at night, *for the guide and direction of Travellers.*²³

And it was during this dreary and wild state of the Country, that we find benefactions for the better maintenance of *Herdsman*, to tend the cattle within the bounds of their Parochial limits.²⁴

CANDLE-LIGHT.

It is curious to mark the progress of improvements, and to compare ancient contrivances with modern elegance.

²² Rep. XII. *p.* 187.

²³ Rep. XII. *p.* 328.

²⁴ Rep. VI. *p.* 45.—Rep. X. *p.* 357.

We are told that **ALFRED the Great**, in order that he might more exactly measure the hours, made use of burning tapers of equal length, which he fixed in Lanthorns, ---an expedient suited to that rude age, when the geometry of Dialling, and the mechanism of Clocks and Watches, were totally unknown.

In 1609, **NICHOLAS SPICER** granted certain lands and tenements to The Corporation of Exeter, in trust, to pay, among other disbursements, 40s. annually towards the better maintenance of *Candle-light* in the dark nights, between the feasts of All Saints and the Purification, to be placed in such convenient parts of the City, as to The Corporation should be thought meet, to give better light to people passing and going in the Streets,---and he also gave 6s. 8d. yearly to the *night Bellman* of the same City.²⁵

In 1656, **JOHN WARDALL** gave to The Grocers' Company a tenement, known by the name of “*The White Bear*,” in Wal-

²⁵ Rep. viii. p. 71.

brook, to the intent that they should yearly pay to the Churchwardens of St. Botolph Billingsgate, 4*l.* to provide a good and sufficient iron and glass *Lantern*, with a *candle*, for the direction of Passengers, to go with more security to and from the water-side, all night long, to be fixed at the North-East corner of the parish of St. Botolph, from the feast-day of St. Bartholomew to Lady-day, — out of which sum, 1*l.* was to be paid to the Sexton, for taking care of the *Lantern*.²⁶

“ *Lantern and Candle-Light*” was anciently accounted one of the “ *Cries*” of London, being the usual words of “ *The Belman*. ” It is mentioned as such in the following passage,—

“ *Lanthorne and Candle light here
Maid, a light here.*

Thus go the *cries*, ” &c.

HEYWOOD’S *Rape of Lucrece*.

Hence two tracts of DECKER’s had the title of “ *Lanthorn and Candle-light*, ” or “ *The Belman*. ” — NARES.

²⁶ Rep. vi. p. 276.

STREWING OF RUSHES IN CHURCHES
AND GREAT HALLS,—AND PREACHING
IN THE OPEN AIR.

Although the age of King HENRY the Eighth, when inspected at a distance, affords many scenes of Magnificence, yet when examined more closely, it is diversified with much simplicity of manners, and plainness or penury in the chief comforts of modern life.

The floors of their houses, composed of clay, were foul and loathsome,—and ERASMUS ascribes the frequent and destructive visitations of the *Plague* in England to the nastiness and dirt, and slovenly habits among the people. “The “ floors,” says he, “ are commonly of “ clay, strewed with *rushes*, under which “ lies unmolested an ancient collection of “ beer, grease, fragments, bones, spittle, “ excrements of dogs and cats, and every “ thing that is nasty.”²⁷

²⁷ Epist. 432.

HOLINSHED, who lived in the reign of Queen **ELIZABETH**, gives a very curious account of the plain, or rather rude, way of living of the preceding generation.

In describing the increase of Luxury, he observes, “Neither do I speak this in “reproach of any man, God is my judge, “—but to show, that I do rejoice rather “to see how God has blessed us with his “good gifts, and to behold how that in a “time wherein all things are grown to “most excessive prices, we do yet find “the means to obtain and atchieve such “furniture as heretofore has been impos- “sible. There are old men yet dwelling “in the village where I remain, which “have noted three things to be marvel- “lously altered in England within their “sound remembrance,—

“One is, the multitude of *Chimnies* “lately erected,—whereas, in their young “days, there were not above two or three, “if so many, in most Uplandish towns of “the Realm (the Religious Houses and “Manor Places of their Lords always ex-

“ cepted, and peradventure some great
“ Personage),—but each made his fire
“ against a *reredosse*²⁸ in the hall, where
“ he dined and dressed his meat:—

“ The second is, the great amendment
“ of *Lodging*,—for, said they, our fathers,
“ and we ourselves, have lain full oft upon
“ straw pallettes covered only with a sheet
“ under coverlets made of *dagswaine*²⁹ or
“ *hopharlots*, and a good round log under
“ their head, instead of a bolster. If it
“ were so, that the father or the good-man
“ of the house had a mattrass or flock-
“ bed, and thereto a sack of chaff to rest
“ his head upon, he thought himself to be
“ as well lodged as the Lord of the town,
“ —so well were they contented. Pillows,
“ said they, were thought meet only for
“ women in childbed,—as for servants, if
“ they had any sheet above them it was
“ well,—for seldom had they any under
“ their bodies, to keep them from the
“ prickling straws that ran oft through

²⁸ A screen.

²⁹ A rough coarse mantle.

“ the canvas, and razed their hardened
“ hides:—

“ The third thing, they tell us of, is,
“ the exchange of *Treene Platters*²⁰ into
“ pewter, and wooden spoons into silver
“ or tin. For so common were all sorts
“ of *treene* vessels in old time, that a man
“ should hardly find four pieces of pewter
“ (of which one was peradventure a *Salt*)
“ in a good farmer’s house:—

“ In times past men were contented to
“ dwell in houses builded of *Sallow, Willow*,
“ *low*, &c. ;—so that the use of the *Oak*
“ was in a manner dedicated wholly unto
“ Churches, Religious Housies, Princes’
“ Palaces, Navigation, &c., but now Sal-
“ low, &c., are rejected, and nothing but
“ Oak any where regarded;—and yet see

²⁰ *Wooden Dishes*.—Sir THOMAS ROKESBY being controlled for first suffering himself to be served in *treene* cuppes, answered,—“ These homely cups and dishes
“ pay truely for that they containe,—I had rather
“ drinke out of *treene*, and pay gold and silver, than
“ drink out of *gold* and *silver*, and make *wooden* pay-
“ ment.”—Camden’s *Remaines*, p. 269. edit. 1657.

“ the change,—for, when our houses were
“ builded of willow, then had we *oaken*
“ *men*,—but now that our houses are
“ come to be made of Oak, our men are
“ not only become *willow*, but a great
“ many altogether of *straw*, which is a
“ sore alteration. In these the *courage of*
“ *the owner* was a sufficient defence to
“ keep the house in safety,—but now the
“ *assurance of the timber* must defend the
“ men from robbing. Now have we many
“ *chimnies*,—and yet our tenderlines com-
“ plain of rheums, catarrhs, and poses,—
“ then had we none but *reredosses*, and
“ our heads did never ache. For as the
“ *smoke* in those days was supposed to
“ be a sufficient hardening for the tim-
“ ber of the house, so it was reputed a
“ far better *medicine* to keep the good-
“ man and his family from the Quack or
“ Pose, wherewith, as then, very few were
“ acquainted.”³¹

HENTZNER, in his Itinerary, p. 25, in-

³¹ Hume's Hist. of England, vol. iv. p. 462. 8vo.
edit. 1823.

forms us, that the Presence Chamber in the Royal Palace at Greenwich, was hung with rich tapestry, and the floor, after the English fashion, was strewed with *hay* (probably *rushes*), through which Queen **ELIZABETH** commonly passed in her way to the Chapel.

Mr. CRADOCK, in his Remarks on North Wales, in 1777, says, “ the area of the church of Dolgelly is spacious, and the pews neat,— there is a coving roof of wood, which is necessary to aid the voice, as the floor is only clay *covered deep with rushes*; the congregation was large, and the service was read with devotion and propriety.”

Chambers, and indeed all apartments usually inhabited, were ceremoniously strewed, with this plant,—

She bids you
Upon the wanton *rushes* lay you down,
And rest your gentle head upon her lap,
And she will sing the song that pleaseth you,—
First Part of K. Hen. IV. Act. iii. Sc. 1.

Again,

—Our Tarquin thus
Did softly press the *rushes*, 'ere he waken'd
The Chastity he wounded.—

Cymbeline, Act. ii. Sc. ii.

And the whimsical fellow, *Grumio*, impatiently asks,—

is supper ready,
the house trimm'd; *rushes strew'd*, cobwebs swept?
Taming of the Shrew.

This practice is mentioned in CAIUS
“*de Ephemera Britannica*.” And NEWTON, in his “*Herball to the Bible*,” adds,
“*Sedge and rushes*,—with the which many
“ in this country do use in sommer time
“ to strawe their parlors and churches, as
“ well for coolenes as for pleasant smell.”

The modern method, where the luxury
of carpets cannot be afforded, is to use
sand instead of *rushes*,—

Imagination fondly stoops to trace
The parlour splendours of that festive place;
The white-wash'd wall, the nicely *sanded* floor,
The varnish'd clock that click'd behind the door.

The Deserted Village, lin. 225.

In the Reports of The Commissioners we find very early mention of the use of *Rushes* in Sacred edifices,—and of the Ceremony of *Preaching* in the open air.

By the Charitable Donation book, in the possession of The Corporation of Bristol, it appears, that WILLIAM SPENCER, by his deed of feoffment, dated the 29th of November, 1494, devised to certain feoffees one messuage or tenement, situate on the back of Bristol, then in the tenure of RICHARD PLAY, at the yearly rent of 4*l.*, upon condition, that the feoffees, and their heirs for ever, should find and provide every year with the rents and profits of that tenement, three priests sufficiently instructed in sacred divinity, to preach the word of God in the parish church of St. Mary Redcliff, in Bristol, or *in the Curch-yard* of the said church, before the Mayor and Commonalty, and other devout people repairing thither at the feast of Pentecost, and to pay to each of the priests for preaching, 6*s.* 8*d.*,—to the Mayor, for the preacher's dinner at his table, 3*s.* 4*d.* each

day,—to the clerk and sexton for ringing the bell, and *placing the forms* for the Mayor and Common Council, 12*d.* *per* day,—and the residue of the rent, he appointed, should remain towards payment of Quit-rents, the reparations of the said tenement, and to the common profit of the Town.

These several sums, amounting to 1*l.* 13. 4*d.*, are annually applied according to the gift. The Corporation, on whom the charge has devolved, pay at Whitsuntide for preaching three sermons, 1*l.* 10*s.* —to the clergyman of St. Mary Redcliff, and for ringing and *strewing Rushes in the church*, 3*s.* 4*d.* The Mayor and a part of the Corporation go to Redcliff Church on Whitsunday, when the Church is always spread with these verdant honours.³²

JOHN LANE, Gentleman, by his Will, the date of which is not specified, gave certain sums for the education of the poor children of Yatton, in the County of Somerset, and in the purchase of bread for

³² Rep. VIII. p. 607.

the poor,—and he also bequeathed to the Parish, half an acre of pasture ground, called “ *The Grove*,” *reserving a quantity of the grass for strewing the church on Whitsunday*, and 2s. a year to the sexton, to keep the graves of his family well turfed and briared, and the rest of the profits thereof, to keep the gravestones in repair, and to the poor.³³

It is the custom at Middleton Cheney, in the County of Northampton, in summer, to strew the floor of that church with *hay* cut from “ *Ash Meadow*,”—and, in winter, *straw* is provided at the expense of the Rector.³⁴

Brackens, or *fern*, seem to have been used for strewing the church of St. Michael in York, in lieu of *rushes*, which probably bore a higher price.³⁵

³³ Rep. XIII. p. 162.—Collinson's Hist. of Somerset, vol. III. p. 620.

³⁴ Beckwith's *Fragmenta Antiquitatis*, p. 576.

³⁵ Nichols's *Accompts of Churchwardens*, p. 309, *note*.

In 1515, 13s. were paid “for 12 burden of *Rushes* for the *White-Hall*.”³⁶

And, in 1544, 1s. 5d. were paid “for *Rushes* against the Dedicacion day,”³⁷ of St. Margaret’s, in Westminster, which is always on the first Sunday in October.

Rushes, it would therefore seem, were used for *warmth* and *ornament* in Winter, both in Churches, and in the Halls of entertainment,—as well as in Summer, for *coolness*.

Preaching in the open air appears to have been common in 1478, as we find an *Item* in the Churchwardens’ Accompts of St. Margaret’s, in Westminster, of 2s. 8d. “for a pulpytte in the Church-yard, against the preaching of Dr. PENKEY.”³⁸

This Dr. PENKEY or PENKER was one of the “Churchmen,” whom RICHARD the Third, in his deep hypocrisy, sent for, to

³⁶ Nichols’s Accompts of Churchwardens, *p. 6.*

³⁷ *Ibid. p. 12.*

³⁸ *Ibid. p. 2.*

give due semblance to the “holy descent”
of BUCKINGHAM,—

Go, Lovel, with all speed to Doctor Shaw,—
Go thou (*to Catesby*) to Friar Penker,—bid them both
Meet me, within this hour, at Baynard’s Castle.

King Richard the Third, Act iii. Sc. v.

PAUL’S CROSS, AND PREACHING THERE.

The subject of Crosses forms a class in the system of Old English Architecture of very high interest. The great variety and general beauty of their forms, their age, and a sort of traditional Sanctity attached to them, unite to impress the mind of the beholder with sentiments of veneration not easily to be described. Considered as fragments of National costume, as memorials of the skill and piety of our fore-fathers, the man of taste must lament their destruction, and reprobate that excess of indiscriminating zeal in our Reformers, which, in seeking the overthrow

of Superstition, too often waged war with the Fine Arts.³⁹

SHAKESPEARE, in *The Merchant of Venice*, beautifully observes,

— “ She strays about
“ At holie *Crosses*, where she kneels and praies
“ For happy wedlock houres.”

The early celebrity of *Paul's Cross*, as the great seat of Pulpit eloquence, is evinced in the “ Visions of Pierce Plowman,” —

— “ Friers and faytours, have foudon such questions,
“ To plesse with the proud men, sith the pestilēce tyme,
“ And preachen at *S. Paul's*, for pure envi for clarke,
“ That praiers have no powre the pestilence to lette,” —

whence we are informed that the most subtile and abstract questions in Theology were handled here by the Friars, in opposition to the Regular Clergy, almost at the first settlement of that popular Order of Preachers in England.

Of the custom of Preaching at Crosses,

³⁹ Wilkinson's *Londina Illustrata*, p. 9.

it is difficult to trace the origin,—it was, doubtless, far more remote than the time alluded to, and probably, at first, was merely accidental. The sanctity of this species of Pillar often caused a great resort of people, to pay their devotion to the great object of their erection. A Preacher, seeing a large concourse, might be seized by a sudden impulse, ascend the steps, and deliver out his pious advice from a station so fit to inspire attention, and so conveniently formed for the purpose. The example might be followed, until the practice became established by custom.

This famous Cross was in all probability, at first, a common Cross, and coeval with the Church. When it was first covered and used as a Pulpit-Cross, we are not informed. We hear, however, of it's being in use as early as the year 1259, when HENRY the Third in person, commanded the Mayor to swear before him every stripling of twelve years old and upwards to be true to him and his heirs. From this time it's name continually oc-

curs in history. It was used not only for the instruction of mankind, by the doctrine of the Preacher, but for every purpose, political or ecclesiastical,—for giving force to oaths, for promulgating of laws, or rather the Royal pleasure, for the emission of Papal Bulls, for anathematizing sinners, for benedictions, for exposing of Penitents under censure of the church, for recantations, for the private ends of the ambitious, and for the defaming of those who had incurred the displeasure of Crowned heads.

Here is the indictment of the good Lord Hastings :

Which in a set hand fairly is engross'd
That it may be to-day read o'er in *Paul's*,

King Richard the Third, Act iii, Sc. vi.

STOWE describes it as being in his time,
“ a Pulpit Crosse of timber, mounted upon
“ steppes of stone, and covered with leade,
“ standing in the middest of the Church-
“ yard, the very antiquitie whereof was to
“ him unknowne,”—in which the most
eminent Divines were appointed to

preach every Sunday in the forenoon. To this place, the Court, the Mayor and Aldermen, and principal Citizens, used to resort. The greatest part of the Congregation sat in the open air,—the King and his train had covered galleries,—and the better sort of people, according to the old prints, were also protected from the injury of the weather,—but the far greater part stood exposed in the open air, for which reason the Preacher went, in very bad weather, to a place called “*The Shrouds*,”—a covered space on the side of the Church, to protect the Congregation in inclement seasons. Considerable contributions were raised, among the Nobility and Citizens, to support such Preachers as were (which was often the case) called to Town from either of the Universities. In particular, the Lord Mayor and Aldermen ordered that every Preacher, who came from a distance, should be freely accommodated, during five days, with sweet and convenient lodgings, fire, can-

idle, and all necessaries. And notice was given by the Bishop of London, to the Preacher appointed by him, of the place to which he was to repair.

The last Sermon of any particular note which was preached at this Cross, was before King JAMES the First, who came in great state on horseback from White-hall, on Midlent Sunday, in 1620,—he was received at Temple Bar by the Lord Mayor and Aldermen, who presented him with a purse of gold. At St. Paul's he was received by the Clergy in their richest vestments. Divine Service was performed, attended with organs, cornets, and sack-buts,—after which His Majesty went to a prepared place, and heard a Sermon at the Cross, preached by JOHN KING, Bishop of London, from a text purposely selected by the King, *Psalm cii. verses 13 and 14.* The object of the Sermon was, the speedy reparation of the venerable Cathedral. The King and the principal persons re-tired from the Cross to the Bishop's Pa-

lace, to consult on the matter, and, after a magnificent banquet, the Court returned to Whitehall.

We are told that the more ancient Cross had been overthrown by an Earthquake in 1382,— and that the representations which have been preserved, are of that which was built by Bishop KEMPE, in 1449. It stood until the year 1643, when it was demolished by order of Parliament, executed by the willing hands of ISAAC PENNINGTON, the fanatical Lord Mayor of that year, who died in the Tower, a convicted Regicide.⁴⁰

Previous to its demolition it appears that the Preachers at Paul's Cross had engaged the attention of The House of Commons,—for we find from their Journals that, on the 16th of September 1642, a Committee was appointed to prepare an Order for their appointment.⁴¹—And, on the 24th of the same month, an Order was introduced, which set forth, “ that an an-

⁴⁰ Pennant's Account of London, pp. 392, *et seq.*

⁴¹ Journals, vol. ii. p. 768.

“ ciente trust being conferred upon the
“ Lord Mayor and Court of Aldermen, for
“ satisfaction and provision of all Minis-
“ ters that preach at *Pawle's Church*,
“ *Pawle's Cross, the Spittle*, and other
“ places, before them, on the Lord's day
“ Morning, and other days,—as also, that
“ of later times, many unsound, unfaith-
“ ful, and unprofitable Ministers have
“ been appointed to preach in those
“ places, whose Sermons have often
“ tended more to Popery and Sedition,
“ than edification and wholesome instruc-
“ tion,—The House, therefore, declared
and ordered, that during these times of
distraction, the Lord Mayor and Court of
Aldermen should thenceforth nominate
and appoint all the Ministers (so that they
were not under the Degree of a Master of
Arts), who should preach before them on
the Lord's day in the Morning, at any
of the places before mentioned, or any
other place, as to them should seem meet
and fit,—And that every such Minister
who should preach before them, should

be paid and allowed the like gifts and allowances as had been given to Preachers who had been appointed by any others, to preach in any of the places already enumerated.⁴²

Sir THOMAS BARRINGTON was appointed to carry this Puritanical Order to The Lords, who appears to have been wisely dismissed by their Lordships without any answer.⁴³

This subject was, however, resumed by The Commons, on the 12th of May 1643, when an Ordinance was brought in, to enable The Lord Mayor to appoint Preachers to preach the Sermons, given by the charity of well disposed people, at *Paul's Cross*, or elsewhere,⁴⁴—and, on the 26th of the same month, authority was granted accordingly by The House for that purpose.⁴⁵

WILKINSON has preserved two Views of this ancient and curious Cross,—one of them which is very interesting, represent-

⁴² Journals, vol. ii. p. 782. ⁴³ Ibid, vol. iii. p. 82.

⁴⁴ Ibid. vol. ii. pp. 782, 789. ⁴⁵ Ibid. vol. iii. p. 165.

ing King JAMES and his Court attending the Sermon which was preached by The Bishop of London in 1620, being engraved from an original Picture, in the possession of THE SOCIETY OF ANTIQUARIES of LONDON.

In 1622, ROGER JESTON devised sundry messuages and lands, in the parish of St. Giles without Cripplegate, to The Master and four Wardens of the Fraternity of Haberdashers, chargeable, among other payments, with the annual sum of 5*l.* “to the Preachers that come to preach at *Paul's Cross*,” at the discretion of the The Wardens.⁴⁶ In 1634, this donation was distributed, *viz.*

“To the Preacher at *Paul's Cross*, on the 27th of March, 20*s.*

“To the Preacher there on Good Friday, 20*s.*

“To the Preacher that made the Rehearsal Sermon the Sunday after Easter-day, 40*s.*

“To the Preacher there on the 5th of November, 20*s.*”

In 1645, the Sermons were preached in the same manner as in 1634, at Paul's

⁴⁶ Rep. x. p. 211.

Cross, — but, in 1646, one only was preached on the 5th of November at Paul's *Church*, and in several succeeding years either there or at Christchurch in Newgate Street.⁴⁷

The 5*l.* is now paid to poor Clergymen of the Church of England, appointed by The Master and Wardens.⁴⁸

In 1629, MARY PARADYNE gave the sum of 300*l.* to The Haberdashers' Company, to the intent that they should pay, among other charities, 10*l.* a year to four poor Preachers, to be appointed by them.⁴⁹ In 1634, this donation was paid to "GEORGE " MYTON, SAMUEL ENGLISH, SAMUEL " FAWCET, and JAMES ELLEDGE, four " poor Preachers."⁵⁰ The persons receiving this bounty appear, from the Account books of The Company, to have been the Preachers at *Paul's Cross*, and

⁴⁷ From the obliging information of Hambly Knapp, Esq., Clerk of The Haberdashers' Company.

⁴⁸ Rep. x. p. 212. ⁴⁹ Rep. x. p. 215, 216.

⁵⁰ From the Letter of Mr. Knapp, dated the 25th of October, 1826.

the payment continued until the year 1685, when it ceased. But The Company, since the investigation of The Commissioners, have adopted the plan of distributing this 10*l.*, as in JESTON's charity, among four poor Clergymen of the Establishment.⁵¹

CARE SUNDAY.

In the North of England, there are yet some lingering vestiges of the Superstitious observances of PASSION SUNDAY, or the Sunday immediately preceding PALM SUNDAY, which, before THE REFORMATION, were general throughout the Kingdom.—Among other of the old Ceremonies, soft *beans* were distributed as a kind of Dole, to denote this season of grief, a custom, no doubt, derived from Pagan Rome,—offerings of that species of Pulse having been deemed by the Heathens peculiarly propitious in appeasing the ghosts of the departed. The Latin Church,

⁵¹ Rep. x. p. 216.

however, attributes the Custom to an imitation of the Disciples, who plucked the *ears of Corn*, and rubbed them in their hands, &c. Instead of *beans*, our Northern Countrymen use *pease* in their repast of this day, especially in Northumberland,—in some places they are first parboiled, and then parched,—in other districts, they are only parched,—and the day is still known by the name of “**CARE** or **CARLING SUNDAY**,” in Durham and the adjoining Counties, a title which it once universally bore in England, though now no longer noticed in our Calendar, signifying a day of especial care or devotional attention.

After **THE REFORMATION**, when the follies or usages of this day were discontinued, the common people testified their approbation of that relief from mortification, by the humble but expressive couplet, still in use in Nottinghamshire, of

“*Care Sunday, care away,
Palm Sunday, and Easter-day.!*”

At Newark-upon-Trent, one of the public Fairs is denominated “*Careing*

Fair,” and is holden the Friday before *Careing Sunday*, which is the Sunday fortnight before Easter,—and the remembrance of that Sunday, which governs this Fair, and others in Lent, is also preserved in another common saying in the North, of

“ *Tid, Mid, Misera,*
Carling, Palm, and Paste-Egg day.”

This saying is thus explained,—the “ *Tid, Mid, Misera*,” being corruptions of the old Latin service *Te Deum, Mi Deus, Miserere Mei*,—“ *Carling, and Palm*,” as already elucidated,—and “ *Paste-Egg day*,” allusive to the *Paschal Eggs*, which are presented on Easter Day, being prettily stained of various colours.⁵²

Gilt or coloured Eggs were considered by the Romish Church to be emblematical of the Resurrection, and were accordingly given away at this season.

The old appellation of “ *Care Sunday*” is commemorated in the Will of WILLIAM

⁵² Brady's *Clavis Calendaria*, vol. i. p. 261.

HAWKES, dated in 1631, in which he desires that, out of the rents of certain lands, 13*s.* 4*d.* shall be yearly given, for ever, to the Minister who shall preach two Sermons,—the one upon *Care Sunday* in the afternoon, and the other upon *Palm Sunday*, in the afternoon, within the Parish Church of St. Mary's, in the City of Lichfield.⁵³

WHITTLE-GATE.

Before the close of the Fourteenth Century, and before the ancient Family of FURNIVAL (to whom the town of Sheffield is so largely indebted) had become extinct, the artificers of Sheffield had obtained a certain reputation for Cutlery, which still continues to be regarded as the staple manufacture of the place. For thus writes our venerable old Poet, CHAUCER, when describing the accoutrements and appearance of a Miller in the days of King EDWARD the Third,—

⁵³ Rep. vii. p. 416.

“A Shefeld *thwitel* bare he in his hose,
 “Round was his face, and camuse was his nose.”
The Reve's Tale.

A *thwittel* or *whittle*, a word not quite gone out of use, was a *Knife*, such as was carried about the person so late as the time of King CHARLES the First by those, whose quality did not entitle them to the distinction of a *Sword*.⁵⁴

SHAKESPEARE also introduces it,—

“ for myself,
 There's not a *whittle* in the unruly camp,
 But I do prize it at my love, before
 The reverend'st throat in Athens.”

Timon of Athens.

There was an ancient custom at Set-murthey and other places, in Cumberland, which was very characteristic of the simplicity of former times, called “*The Whittle-Gate*,”—this was the maintenance of the Schoolmaster for a certain number of weeks by each of the inhabitants, in part payment of his Salary for the education

⁵⁴ Hunter's Hallamshire, p. 41.

of their children.⁵⁵ This mode of maintenance has long been disused here. But it is not wholly obsolete in Westmorland.

COCK-PENNIES,—AND HAT MONEY.

The Cock-Fightings, and Cock-Throwings, in England, which, much to the credit of the present generation, have been gradually sinking into disuse, were formerly general throughout the Kingdom,—and their decline is to be attributed, in some measure, to the vigilance of our Magistrates, who have refused Licenses to those Publicans who promoted assemblages of persons for such cowardly and cruel diversions,—and still more, it is to be hoped, to the increased morality of the people.⁵⁶

The boys at school now throw at a *wooden*, instead of a *living* Cock,—and

⁵⁵ Rep. v. p. 53.

⁵⁶ Brady's *Claris Calendaria*, vol. i. p. 212.

near the Metropolis, even the vulgar have long disused this brutal custom, substituting in it's stead, oranges, tobacco-boxes, and other articles, placed upon sticks,—all of which, out of compliment to the original, are denominated “*Cocks*,” and, as such, are thrown at with bludgeons, by those who are tempted to strive for their possession.⁵⁷

A gratuity, called a “*Cock-Penny*,” is now presented at *Shrove-tide* to the Masters of several of the Northern Schools,—partly in lieu of their providing Cocks for that disgraceful practice, and partly from the improved rents of the School estates. At the time that *Cock-Pennies* used to be paid to the Master of Crosthwaite, there was a Cock-fight close to the school, when a great scene of confusion took place, attended with injury to the premises. The cock-fight and the payment of the Cock-Penny were both abolished, when the rent of the school land increased, so as to

⁵⁷ Brady's *Clavis Calend.* vol. i. p. 220.

afford a sufficient remuneration to the Master without such payment.⁵⁸

There is a small sum of 1*l.* 6*s.* 8*d.* paid by The Corporation of Bristol to the Head Master of The Grammar School there, and 13*s.* 4*d.* to the Under-Master, called “*Hat Money*,” which has been so paid for a great number of years, but the origin of such payments cannot now be traced.⁵⁹

SALTED MEAT.

By a Statute which passed in the reign of HENRY the Eighth, *beef* and *pork* were ordered to be sold at a halfpenny a pound, —*mutton* and *veal* at a halfpenny half a farthing, money of that age,⁶⁰—and butchers were required to sell, between the 24th of October and the Nativity of St. John, at those prices.⁶¹

The preamble of the Statute says, that

⁵⁸ Rep. v. p. 73. ⁵⁹ Rep. vi. p. 486.

⁶⁰ Hume's Hist. of England, vol. iv. p. 277.

⁶¹ Eden's State of the Poor, vol. i. p. 98, 99, note.

these four species of butcher's meat were the food of the poorer sort. This Act which was afterwards repealed, was evidently intended to regulate the Markets at that Season, when it was the custom to lay in a stock of meat to be salted.

The custom of salting meat about the festival of St. Martin (the 11th of November), for winter consumption, was universal in this Island, and in all the Nations on the Continent of Europe. The Stock of Salted meat which was then prepared, was to last throughout the whole of the inclement months, until vegetation again became sufficiently forward to enable them to resume the use of fresh provisions, by the pasturage afforded to the flocks and herds.

There is a curious illustration of this remnant of old manners in the Will of THOMAS WILLIAMSON, of the County of Cumberland, who, in 1674, left the rent of certain lands, to be bestowed upon poor people, “ in *mutton* or *veal* at Martinmas “ yearly, when flesh might be thought

“cheapest, to be by them *pickled* or *hung up* and *dried*, that they might have something to keep them within doors upon stormy days,”⁶²—that is, when the boisterous weather in these mountainous regions interrupted the husbandman in his work, he might have a stock upon which he could depend at those gloomy moments, and invigorate his strength against the season of renewed labour.

The old inhabitants of the Parish of Whalley, in the County of Lancaster, describe the soil and climate of their Forests with great truth and simplicity,—“We find,” say the Jurors, (in the reign of JAMES the First,) “that the quality of the said boothes and vaccaries is cold and barren, yet, by manuring, marling, and tilling, will yield a certain grain, *called Oats*, and, after such marling and tillage, in a short time it will grow to heath, ling, and rushes.”—And, in a humble petition to the King, they declare, “that the soil of their country is extremely barren, and,

⁶² Rep. v. p. 82.

as yet, not capable of any other corn *but oats*, and that in dry years, and not without continual manuring every third year, and that they have *no timber trees within many miles thereof*.”⁶³—It is difficult to read this account without shivering.

The tenants within the Manor of Bradford, in the County of Wilts, pay a yearly rent, by the name of “*Veal Money*,” to their Lord, in lieu of *Veal* which was paid formerly in kind.⁶⁴

⁶³ Whitaker’s Hist. of Whalley, *p.* 177.

⁶⁴ Beckwith’s *Fragmenta Antiquitatis*, *p.* 562.

ANCIENT PAYMENTS.

BESIDES the notices of ANCIENT CUSTOMS and MANNERS, many LOCAL PECULIARITIES and PAYMENTS have likewise been remarked,—which will tend to show, how tenaciously the observances of Antiquity are retained, and how numerous those old Usages are, which still prevail in many parts of the Country.

EASTER BREAD.

At Swerford, in the County of Oxford, the Rector supplies a small loaf for every house in the parish, on Easter Sunday, which is given after Evening Service. It is understood, that this is given on account of *a bushel of Wheat*, which is payable out of a field, called "*Mill Close*," part of the glebe. Each house, whether

inhabited by rich or poor, receives a loaf.¹

WHITSUN ALES, AND CHURCH HOUSES.

There is an ancient customary donation of a quantity of *Malt*, which is made annually at Whitsuntide by the Proprietor of *Kempston Mill*. The Malt is always delivered to the Overseers of the Poor for the time being, and brewed by them into *Ale*, which is distributed among all the poor inhabitants of Biddenham, in the County of Bedford, on Whit-Tuesday.²

Mr. AUBREY, in his Introduction to the Survey and Natural History of the North Division of the County of Wilts, *p. 32*, gives the following curious account of Whitsun Ales,—

“There were *no rates for the Poor* in my Grandfather’s days,—but for Kingston St. Michael (no small Parish) the *Church-Ale* of Whitsuntide did the business. In every Parish is (or was) a *Church House*,

¹ Rep. xii. *p. 281.*

² Rep. vi. *p. 33.*

to which belonged spits, crocks, &c., utensils for dressing Provision. Here the Housekeepers met, and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, &c., the ancients sitting gravely by, and looking on. All things were civil, and without scandal. The *Church-Ale* is doubtless derived from the *Agapai*, or *Love Feasts*, mentioned in the New Testament."

And he adds, "Mr. A. Wood assures me, that there were no Alms-Houses, at least they were very scarce, before The Reformation,—that, over against Christ Church, in Oxford, is one of the ancientest. In every Church was a poor man's box, but I never remembered the use of it,—nay, there was one at great Inns, as I remember it was before the Wars.—These were the days, when England was famous for the *grey goose quills*."

In 1648, JOHN HARRIS, in consideration of the love and affection which he bore to the parishioners of Cheriton Fitz-

paine, and for the better maintenance of their poor, granted to certain persons the moiety of a messuage, on the East side of the church-yard, called “*The Church House*,” and the moiety of a parcel of ground, called “*The Church Hay*,” adjoining the church-yard, and used theretofore as a place of recreation and sporting for the Youth of that parish,—reserving to himself, and his heirs, the use of the chamber of *The Church House*, called “*The School House*,” for holding Courts,—and the feoffees to convert the said chamber to any other use, for the meetings of the Parishioners for the business of the parish.³

Near the gate of the Church-yard at Hackney, and adjoining to the street, is an ancient building, which is described in the Chantry-Roll at the Augmentation Office, as “a tenement buylded by the Parishioners, called *The Churche-howse*, that they might mete together and comen (*commune*) of matters as well for the

³ Rep. x. p. 36.

Kyng's business as for the Churche and Parishe,—worth 20s. *per annum*.” It appears by an inscription still remaining on the front, that it was built in the year 1520, when CHRISTOPHER URSWICK was Rector. This house was for many years occupied by The Free School, but is now used again for it's original purpose.⁴

DOG WHIPPERS, AND SLEEPERS IN THE CHURCH.

There are certain donations, which it may be difficult to view with becoming gravity. In the Wills of four persons we find distinct Payments to be made to individuals, for *whipping dogs out of the church* during the time of Divine Service.⁵ And with equal solemnity, a person is directed to awaken *Sleepers*, who are thus unmindful of their devotions.⁶

⁴ Lysons's Environs of London, vol. ii. *p. 512.*

⁵ Rep. iv. *p. 249.*—Rep. v. *p. 635.*—Rep. vii. *p. 471.*
—Rep. vii. *p. 582.*

⁶ Rep. iv. *p. 249.*—Rep. v. *p. 634.*

The humorous account which is given of Sir ROGER *de COVERLEY* by THE SPEC-TATOR, No. 112., has, therefore, some grounds for it's reality,—

“As Sir ROGER is Landlord to the whole Congregation, he keeps them in very good order, and will suffer no body *to sleep* in it besides himself,—for, if by chance he has been surprised into a short nap at Sermon, upon recovering out of it he stands up and looks about him, and if he sees any body else *nodding*, either wakes them himself, or sends his servant to them.”

Even at Oxford, so late as 1697, a bequest was made for a poor man, to sweep and keep clean the doors of St. Mary's Church, and to keep the same *quiet from noise* and disturbance during the time of Divine Service at Morning and Evening Prayers.⁷

This is now, probably, the petty Officer of a Parish, called the “*Beadle*.”

⁷ Rep. vi. p. 438.

BULL CHARITY.

There is an ancient annual payment of *5l.* out of an estate at Biddenham, in the County of Bedford, which formerly belonged to the Family of **BOTELER**, and is now the Property of Lord Viscount **HAMPDEN**.

This sum is regularly paid on St. Thomas's day to the Overseers of the Poor, and is applicable, by the terms of the original gift (of which, however, no written memorial is to be found) or by long-established usage, to the purchase of a *Bull*, which is killed, and the flesh thereof given away among the poor persons of the Parish.

For many years past, the annual fund being insufficient to purchase a *Bull*, the deficiency has been made good out of the rents of land purchased with a bequest of **Mrs. BOTELER** for the use of the poor.

It was proposed some years ago by the Vicar, that the *5l.* a year should be laid out in buying meat, but the poor insisted upon the customary purchase of a *Bull*.

being continued, and the usage is accordingly kept up.⁸

CREMITT MONEY.

By an order of The Lord Treasurer of England, dated from Whitehall, the 24th of May, 1705, 'reciting that the Lord Mayor and Aldermen of York had, amongst other things, represented to The Lord Treasurer that there was an ancient Charity, called "*Cremitt Money*", being 41*l.* 6*s.* 8*d.* *per annum*, which had been granted by Queen ELIZABETH, to be paid out of the Fee-farm rents arising to the Crown in the County of York, and City and County of the City of York, payable to and amongst Thirty-one such poor inhabitants of the City as the Mayor and Aldermen in their discretion thought most proper objects of the same,—but that of late the Receiver had not only refused to pay it to the Mayor and Aldermen for the use of the poor, but had taken upon him to distribute the Charity as he thought fit, and to deny the continuance of it to several persons whose circumstances entitled

⁸ Rep. vi. p. 32.

them to the same, and to pay part to others who were not proper objects of it,—It was ordered, that the Receiver should from time to time, for the future, pay over the said *Cremit Money* to 31 such poor housekeepers or others of the City as should be nominated from time to time in Lists to be signed by the Lord Mayor and major part of the Aldermen, as Her Majesty's charity, every year,—And the sum of 41*l.* 6*s.* 8*d.* is regularly paid once a year, in October, by The Receiver of the Crown Rents for the County of York, in sums of 1*l.* 6*s.* 8*d.* to 31 poor persons of York, selected by the Lord Mayor and Aldermen from housekeepers in York not receiving alms or Parish allowance.

A fuller abstract than usual has been given of this ancient charity, in order to lead to a satisfactory explanation of it's name. It is, doubtless, either an abbreviation or a corruption, and what approaches the nearest to it is, the “*Crementum Comitatus*”, which COWEL describes to be, “ The improvement of the King's rents above the ancient *Vicontiel Rents*, for

which improvements the Sheriff answered under the title of *Crementum Comitatus*, or, *Firma de Cremento Comitatus.*"

HEAD-SILVER.

A Quit-rent of 5s., called "*Head-Silver*," is payable to The Marquis of EXETER out of the Town Lands of North Luffenham, in the County of Rutland.

Head-Pence, or *Head-Silver*, was an exaction made by the Sheriff of Northumberland, amounting to 40*l.* or more, twice in seven years. It was received for an exemption from attendance at the Sheriff's torn ; and thereupon the Lords of Manors held their Leet, where the Suitors, for their greater convenience, were permitted to attend and make what, in the Law books, is called their "*Suit Royal*." This exaction was totally suppressed by the Statute made in the 23d year of King HENRY the Sixth, *cap. 7.* The name, however, and also some memorials of this obsolete custom still remain on the Borders, and in the mountainous parts of the County.—HUTCHINSON.

ANCIENT APPELLATIONS.

MANY OLD WORDS occurring in the Reports, descriptive of the Customs of Antiquity, or of Local application, I have thought it expedient to make a Collection of them,—not with any pretence to a regular Glossary, but to afford amusement to those who may take pleasure in tracing the Etymology of names, several of which have long been considered to be obsolete.

AYTE, or EYGHET, a small Island in a river, where Osiers grow, supposed by SKINNER, to be corrupted from *Islet*. This explanation is fully confirmed by a charity at Fulham, which is designated “*an Island or twig-ait*, situate in the river *Thames*.”

BALK, or BAWK, a bank or hill, a ridge of land which is either casually overslipped, or not turned up in ploughing, or designedly left untouched by the plough, for a boundary between lands, or some other use. Hence “*to balk*” is frequently used metaphorically for “*to pass over, or to disappoint*.”

Doles and marks, which of ancient time
were laid for the division of meres and
balks in the fields, to bring the owners to
their right.—*Homilies*, ii. 235. TODD.

Amongst all these all silent stood their King,
Upon a *balk*, his Sceptre in his hand.

CHAPMAN'S *Transl. of the Shield of Achilles*.

BANNISTERS, a term, which is understood to
designate “*travellers in distress*.” It occurs
in the ancient accounts of the parish of
Chudleigh, in Devon.—*Quære, Bangisters*,
the prevailing party, or a violent and dis-
orderly person, who regards no law but
his own will,—

Adieu ! fair Eskdale up and down,
Where my puir friends do dwell ;
The *bangisters* will ding them down,
And will them sair compell.

SCOTT'S *Minstrelsy*, i. 298.

Or, probably from *Bannitus*, an Outlaw, a
word which occurs in the Patent Roll of
15° *Edw. III.*

BARGAYNE, a tenement, so called in the County
of Cornwall, which usually consisted of a
plough land, of about sixty acres, if the
ground was good, or more if barren,—but

most of these *Bargaynes*, especially near the Sea, have since been subdivided into lesser portions, and converted into modern dwellings.

BARTH, a sheltered place, or pasture for cattle and sheep.

BARTON, the demesne lands of a Manor, a Manor house, the out-houses belonging to a farm or mansion house, the court-yard.—
COWEL, and ASH.

BOLTED or TEMSED, that is, meal or flour sifted to make it finer.

BOON DAYS, a service anciently performed by some tenants, in reaping the corn of their landlords at harvest,—and some, more especially in Wales, are still bound to give one, two, or more days' work for that purpose, when required,—which, in some places, are called, “*Boon Days*.”—**PHILIPS**.—In the County of York, *Boon Days*, are those days when Statute work on the Highways is performed.

BOTTLE of Hay, a quantity of hay or grass bundled up,—

But I should wither in one day, and passe
To a *bottle* of hay, that am a locke of grasse.

DONNE's *Juvenilia*, p. 61.

BOUGHT BREAD, a term which is used in the North of England, to signify the finer kind of bread purchased of the Baker, in opposition to that of a coarser quality which is baked at home.

BRACKEN-DALES.—*Bracken*, or *Braken*, that is, *Fern*.—PHILLIPS says, *Brake* is the *female fern*. In the North of England it is pronounced *breckin*. Both the ferns delight to grow in barren, dry, and desert places, —to which HORACE bears testimony,

Neglectis urenda filix innascitur agris.

And SPENSER poetically adds,

In a canvas thin he was bedight,
And girded with a belt of twisted *brake*.

F. Q. ii. xi. 22.

In the South, it is called *Brakes*.

BUTTS, the place, in Archery, on which the mark to be shot at, is placed,—

He calls on Bacchus, and propounds the prize;
The groom his fellow groom at *butts* defies,
And bends his bow, and levels with his eyes.

DRYDEN.

BUTTS, or other conveniences, for the people to kneel upon at their prayers in Church.

Quære, Bass, a kind of straw Cushion, a

hassock. This bequest occurs in the County of Devon, and the purchase of *butts* was to be made at Easter.

BUTTS of LAND, *v. SELION of LAND*.

BYERLEYS, a division or township,—in an account of the monies given to the poor of Dalton, in Lancashire, is a sum to the poor of three particular *Byerleys* within that parish. Rep. iii. *p. 202.*—*Byrlaw* or *Burlaw*, rural Laws so named, which are made and determined by consent of neighbours, who are elected and chosen by general acquiescence in the Courts, called “*The Byrlaw Courts*.”—SKENE.

CHEAT BREAD, household bread, wheaten bread of the second sort. See, *Manchet*.

CHURCH MEASURE, *v. LUG*.

CLEW, or CLEUGH, a precipice, a rugged ascent, a cliff, a dam.

COBBS, loaves made of *barley meal*, so called in Oxfordshire.—*Cobloaf*, a bunn,—a crusty, uneven loaf. SHAKESPEARE applies the word contemptuously to personal appearance, where Ajax calls Thersites a “*cob-loaf*.”—*Troilus and Cressida*. Act. ii. Sc. i.

COMMON HAM, a meadow, or piece of ground over which the right of Common extends.

CROFT, a little close adjacent to a house,—

This have I learn'd,
Tending my flocks hard by, i' th' hilly *crofts*
That brow this bottom glade.

MILTON's Comus.

CROWDE, a vulgar corruption of *Crypt*, the burying place under the church. This word is used in the Parish of St. Nicholas, in Bristol, and is not uncommon in the County of Somerset. Has it any reference to the expression of the Antients, when speaking of a dead person, “*Abiit ad plures*,” he is gone to the *many*, or the *crowd*?—JAMIESON says, that *Croud* metaphorically implies, *to groan, to complain*.

CURTILAGE, a piece of void ground, a garden, yard, or field lying near, or belonging to, a messuage.

DAGSWAIN, a rough coarse mantle,—a sort of carpet, a carpet to lay on a table, such as we call, “*Turkey work*.”—TOPP.

DALLOPS, patches of land in arable, where the plough has not reached, owing to some natural or accidental impediment.—

Then down with the headlands, that groweth about,
Leave never a *dallop*, unmown and had out,—

TUSSER's Five hundred Points, p. 171.

DAY'S MATH, is applied only to meadow or grass-lands, and averages about a Statute acre,—in other words, it is that quantity of grass usually mown by one man in one day, for the purpose of making hay.—DUNCUMB.

DOKE, a charitable gift or donation,—also, a small portion of land, in the form of a balk or ridge.

FARDING-DEAL, or FERUNDEL of LAND, the fourth part of an acre.

FARRENS, there is a tract of meadow containing about 160 acres, called “*Laleham Borough or Burway*,” in the Parish of Chertsey, but in the Manor of *Laleham*, a village in Middlesex on the other side of the *Thames*. It pays no tythe or taxes of any kind to either Parish. The pasture belongs exclusively to the Owners of estates within the Manor of Laleham, and is lett by them to the Occupiers of those estates, or to others, even living in other Parishes. This right is divided into about 300 parts, called “*Farrens*,” of which some are entitled to the feed of one horse, others of a cow and calf. A horse *Farren* will lett for 1*l.* 17*s.* 6*d.* a year, that of a single cow for 1*l.* 5*s.* — They are often sold distinct from the estate

to which they originally belonged, the price having lately been *40l.* This land was not inclosed in the *Laleham* Act, and was specially excepted in the *Chertsey* Inclosure Act of 1808. When the water is high, the Cows swim across the river from Laleham to the Pasture, after having been collected by a Cowherd, and swim back again.—**MANNING and BRAY's Hist. of Surrey**, vol. 3. *p. 204.*

FARTHING of **LAND**, thirty acres of good soil, in the County of Cornwall, are reckoned a *Farthing*.—More is taken in measure, where the ground is of inferior quality,—four Farthings go to a Cornish acre, and four such acres to a Knight's fee.

FERDELL, or FERUNDEL, v. YARD LAND.

FERLING, the same as *Ferdell*, the fourth part of a Yard Land.

FORE-RIGHT BREAD, household bread?

FOREST MEASURE, v. LUG.

GALLS, veins of land through which the water oozes.

GARB, a sheaf of corn, in which manner *tythe* was to be collected. It extended also to a cock of hay, a faggot of wood, or any other of the fruits or product of the earth.

GORE, a small narrow slip of ground.—**KENNET.**

HAY, a hedge, a separate inclosure, within a forest or park.—“*The Hay of Hereford*” was a great Woodland ground near the City, and heretofore reputed a Forest.

HOPE, or DINGLE, a little valley.

He has guided them o'er moss and muir,
O'er hill and *hope*, and mony a down.

SCOTT's *Minstrelsy*, i. 245.

Hove, a house,—the diminutive of which is *Hovel*.—

With whins or with furzes, thy *hovell* renew,
For turf and for sedge, for to bake and to brew.—
TUSSER's *Five hundred Points*, p. 164.

INGS, a common pasture, low meadow ground near a river.

INTACK, an inclosure on a common, waste, or forest.

LAND-SCORES, anciently the greatest part of the Country lay in common, only some parcels about the villages being inclosed, and a small quantity in *Land-Scores* allotted out for tillage.

LAND YARD, two staves or 18 feet, in the County of Cornwall, are a *Land Yارد*, and 160 Land Yards are an English acre.

LEWNES, or LUNES, *levies*?—a benefaction of 40s. is payable to the parish of Walsall, to ease the poor inhabitants of their *leunes* and assessments.—Rep. ix. p. 585.—This word seems peculiar to the County of Stafford, as it occurs in the same sense at Kingsley.—Rep. xiii. p. 420.

LUG, a pole to measure land with. In measuring, it is the same with a *Perch* or *Rod*, or, as some call it, *Lugg*. By the Statute of the 35th of ELIZABETH, this measure is a length of $16\frac{1}{2}$ feet, but in some Counties it consists of 18 feet, and is called *Woodland* measure,—in some places of 21 feet, termed *Church* measure,—and in others, of 24 feet, under the name of *Forest* measure.

—PHILLIPS.

And eke that ample pitt, yet far renown'd
For the large leape which DEBON did compell
COULIN to make, being eight *lugs* of grownd,
Into the which returning backe he fell.

SPENSER'S *F. Q.* b. II. c. x. xi.

A *Lugg*, in Herefordshire, is 49 square yards of Coppice wood.

MANCHET, the finest white bread.

The *manchet* fine, on highe estates bestowe,
The coarser *cheate*, the baser sorte must proove.

NARES.

An estate in the parish of Hedsor, in the County of Buckingham, called "*Lambert Farm*," was formerly holden under the Manor, by the service of bringing in the first dish at the Lord's table, on St. Stephen's day, and presenting him with two hens, a cock, a gallon of ale, and *two manchets* of white bread.—*BUCKWITH'S Fragmenta Antiquitatis*, p. 444.

NORDEN, in his *Speculum Britanniae*, p. 25, describes Heston, in the County of Middlesex, as "a most fertyle place of wheate, yet not so much to be commended for the quantitie, as for the qualitie, for the wheat is most pure, accompted the purest in manie shires. And, therefore, Queene ELIZABETH hath the most part of her provision from that place for *Manchet* for Her Highnes's own diet, as is reported."

MASLIN, or MISCELIN, a provincial word, implying bread made of mingled corn, as *wheat* with *rye*.

MEESE, meadows?—an annual rent issuing out of a certain toft or *meese* place, is payable to the poor of Shiffnal, in Shropshire.

MEET, a measure, a strike or four pecks,—20

mets or 40 bushels of coals are directed to be given to 20 poor widows of Bridlington.—Rep. ix. *p.* 732.

Mortrows, the rent of a parcel of meadow ground, in two parcels or *mottows*, is to be appropriated to the poor of Bradley, in the County of Stafford.—Rep. xi. *p.* 529.—*Quære*, from *Motte*, a clod, a turf of earth, a little hill, also a *Butt* to shoot at.—COR-
GRAVE.

MUNCORN, or MANGCORN, corn of several kinds mixed,—as, *wheat* and *rye*. It is generally pronounced *Mung Corn*, and occurs in old records. The word is in common use, both in Shropshire and Staffordshire, and some parts of Worcestershire, among the poorer people, to denominate an inferior kind of bread.

NOOK of LAND, two Ferdells of land make a Nook, and four Nooks make a Yard Land, *v. YARD LAND*.

ODD-MARK, in Hereford, one third of the arable land of a farm ;—thus, if a farm comprised 150 acres, under tillage, it was divided according to the old mode of husbandry, into three equal parts ;—one under fallow, an-

other under wheat, and a third under Lent grain ;—*the Odd-Mark* particularly applies to the *fallow*, as under preparation for wheat.—DUNCUMB.

PARROCK, a Paddock, a small inclosure,—the diminutive of *Park*,—a field adjoining to, or surrounding a house.

PIDDLE of GROUND, a corruption of *Pightel*.

PIGHTEL, or PICLE, a small parcel of land inclosed with a hedge, which, in some parts of England, is called a “*Pingle*,”—a small meadow near a house.

PINGLE, a small croft, or *Picle*, that is, a field, —which, in Lancashire, is called a “*Pin-got*.”

PROCTOR, a person appointed to beg, or collect alms for Leprous or bed-ridden persons, who could not go out for themselves. By an Act of EDWARD the First such persons were allowed to appoint these Proctors, or Procurators, provided not more than two were appointed for one Lazar House. But by an Act of the 39th of ELIZABETH, such “ Proctors, Procurers, or Patent gatherers, for goals, prisons, or hospitals,” were declared Rogues and Vagabonds. Hence they were excepted against in the Regulations

of **WATTS**'s Almshouses at Rochester; and not to be received as Travellers,—

You're best get a clap-dish, and say
You are a *Proctor* to some Spital-house.

Archæologia, vol. xviii. p. 9.

PULVERING DAYS, any days when the Community assemble to let to farm the Town Lands,—but the contract was always confirmed on a particular day, as at Southwold on the 6th of December, being *St. Nicholas's day*.

PYKE of LAND, the same as **PIGHTEL, or PICLE**.

QUILLET of LAND, a small parcel of land.—An annuity, issuing out of a barn and *Quillet* of land, is payable to the Poor of Great Torrington.—Rep. xi. p. 67.—*Quillet*, a subtilty, which seems to have originated among the Schoolmen of the Middle ages, by whom it was called a “*Quidlibet*.”—**DOUCE**.

— crack the lawyer's voice,
That he may never more false title plead,
Nor sound his *quillets* shrilly,—

Timon of Athens.

RAVEL BREAD, bread of a middle sort, between white and brown. This term is in use in Kent. It is in some places called, “*Black*

white loaf,”—and, in the North, is known by the name of, “*Whitey-brown bread*.”

TEREDOSSE, a chimney-back, a fire-place.—

The most common way anciently was to have a large hearth in the middle of the room, on which was made the fire, the smoke ascending and passing through a large hole at the top of the building,—the unwholesomeness and inconvenience of such fires may well be imagined,—and we need not wonder that HOLINSHED should esteem the making and increasing the number of *Chimneys* an advantageous and noble improvement,—

Nowe hath eche ryche a rule to eaten by himselfe,
In a privie parler for poore men sake,
Or in chambre with a *chimney* and leve ye chief
halle. *Pierce Plowman*, fol. xlvi.

This old author gives us a ludicrous and diverting description of the evils of a smoky house,—

— other where to slepe
For thorw smoke and smothe, smerteth hus syghte
Tyl he be blereyde other blynde, and the borre in
hus throte
Koweth and corseth that crist zyve him sorwe
That sholde bryngē yn bettere wode, other blowe
til hit brente. *Pierce Plowman*, p. 337. l. 7.

The smoke was, however, supposed to harden the timber of the house, and to be good Physick for the family.

Rere-dosse and *Lar-dosse*, which were synonymous, signified also *Screens*. And Stow, in his *Annals*, p. 380, says, that a *Rere-dosse* denoted the *Screen* which supported the Rood-loft.

King HENRY the Sixth, in describing the dimensions of the Church of his College of ETON, says, “ the body of the same church between the yles shall conteyn in breadth within the responders 32 fete, and in length from the Quier dore to the West dore of the said church 104 feete of assize ; and so the said body of the Church shall be longer then is the Quier, from the *Reredosse* at the High Altare unto the Quier by 9 feete, which dimensions is thought to be a right, good, convenient, and due proportion.”— And again, when speaking of the dimensions of the Church of his College, at Cambridge, he directs that there shall be, “ also a *Reredos* bearing the Roode-lofte departing the Quier and the Body of the Church, containing in length 40 feete, and in breadth 14 feete.”—NICHOLS’s *Royal Wills*, pp. 296, 302.

In the 21st of RICHARD the Second, the Lord of the Manor of Harrow-on-the-Hill had a custom, that, by summons of his Bailiff upon a general reap day, then called *Magna Precaria*, the tenants should do a certain number of days work for him,—every tenant that had a *Chimney* being obliged to send a man.—BECKWITH's *Frag-menta Antiquitatis*, p. 583.

Dr. JOHNSON in a conversation on Gothic buildings, and of the form of old Halls, humorously observes, “In these Halls, the fire-place was antiently always in the middle of the room, until *The Whigs* removed it on one side.”—BOSWELL's *Life*, vol. i. p. 231.

RIDDING, or RIDING, synonymous with *essart*,—refuse wood grubbed up in *riddling* or clearing an estate.—See, RODE LAND.

RODE LAND, land which has been cleared or grubbed up,—land lately reclaimed and brought into cultivation.

SELION OF LAND.—A *Selion* may be derived from the French *Sillon*, a *furrow*, or *ridge of land between two furrows*, and is of no certain quantity, but sometimes contains an acre, and sometimes half an acre, having

no determinate measure,—which induces COMPTON, in his *Jurisdictions of Courts* *fol. 221*, to observe, that a *Selion* of land cannot be demanded, because it is a thing uncertain. It may not without some probability be deduced from the Saxon *Sul* or *Syl*, i. e. *aratrum*,—whence also the French *Sillonner*, *arare*, to plough or furrow.—COWEL, and MINSHEU.

In the Court Rolls of the Manor of Oldbury, in the County of Salop, it appears that EDMUND DARBY and three others, in 1659, among other premises, surrendered into the hands of the Lord, “ seven Selions “ of land, and two *head Selions* to the said “ seven Selions belonging, with their ap- “ purtenances, lying in Oldbury in a field, “ called *Swalter's Field*,” to certain uses. —And again, “ two Selions of arable land “ lying in *Swalter's Field*, containing by “ estimation half an acre.”. Thus confirming the etymology of their name, and that *Selions* were those *Lands*, or well known plots belonging to individuals, which are promiscuously interspersed in uninclosed fields or commons.—*Rep. v. p. 447.*

In the County of Salop, *Selions* and *Butts*

of Land seem to be synonimous terms. In 1655, THOMAS CHAPMAN, in performance of the trust and confidence reposed in him by his father, granted to Trustees in fee for certain charitable uses, “ three *Selions* or *Butts* of Land, lying in a field, called “ *Greyscroft Field*,”—three other *Butts* of land, lying in a field, called “ *The Parrowe Field*,”—and two other *Butts* of land, lying in a field, called “ *Clocke Field*.”—*Rep.* iii. p. 248.—And COWEL further says, that

BUTTS, or BUTTES, are the *ends*, or short pieces of land in arable ridges and furrows, —whence “ *Abuttals*,” or “ *Head-lands*.” Or, the derivation may be from the French *Bout*, a boundary, the extremity.

SHAW, a thicket, or small wood,—

Whan *Shaws* beene sheene, and shraddes full fayre,
And leaves both large and longe,
It's merrye walkyng in the fayre forrest
To heare the small birdes songe.

RITSON's *Robin Hood*, vol. i. p. 115.

SHOTT of GROUND, a nook, an angle, a field, a plot of land.

SPINNEY, a thorney place, a thicket, a small wood,—in which sense it occurs in Domes-

day-Book, “ *Spineti vi ac., six acres of thorney ground.*”—KELHAM.

STAITH, an embankment,—a narrow road or lane, leading over the bank of a river to the water side.

STANG, or **STENG**, a perch, five yards and a half in length,—a square perch. It is uniformly understood in the County of York to mean, a *rood*, or one fourth part of an acre,—and it is likewise so used in the County of Lincoln. Before inclosures took place, *Steng* was the term in general use to designate, a *rood*,—but where districts are become inclosed, it is now almost obsolete. A *Land*, between two *balks*, is sometimes called a *Stang*, in uninclosed fields, without any reference to the quantity.

The word *Stang* is used by Dean SWIFT,—“ These fields were intermingled with woods of half a *Stang*, and the tallest tree appeared to be seven feet high.”

Stang is also the Saxon denomination for a *Pole*. And a custom is still prevalent in some parts of the North of England, and of Scotland, and may be traced to a very ancient origin, which is called “ *riding the*

Stang." On this occasion, a person is seated upon a strong Pole, borne upon men's shoulders, and carried about the Village,—the rider representing usually a hen-pecked husband, and sometimes the husband who has been so unmanly as to beat his wife. This is considered, as a mark of the highest reproach,—and the person, who has been thus treated, seldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the delinquent himself, they put some young fellow upon the *Stang* or *Pole*, who vociferously proclaims, that it is not on his own account that he is thus treated, but on that of another person, whom he names, in doggerel verses, like the following,—

'Tis neither for my shame, nor thy shame, that I
ride the *Stang*,
But it is for JOHNNY THOMPSON's, who bang'd his
good dame;
He neither took stick, stake, nor stowr,
But he up with his fist, and knock'd her backwards
o'er,—

Shout, lads, shout!

In the County of Durham it is used to appease, by the operation of shame, those

little family quarrels, which occasionally happen,—

Here I ride the *Stang* to prevent future strife,
For little GEORGE AYRE's been banging his wife;
She spent two-pence halfpenny, he thought her a
glutton,
And he rave all her face with his waistcoat button,—
Shout, boys, shout!

The word *Stang*, according to RAY, is still used in some Colleges in the University of Cambridge,—to *stang* scholars in Christmas time, being to cause them to ride upon a pole, for missing of Chapel.

The word *Stang* is occasionally coupled with *Ox*, as “ *Ox Stang*,” signifying the same as *Ox-gate*, or the pasturage for one Ox. But in all parts of the North of England, *Stang* is synonymous with *Pole*, or *Stake*. Poles put across a river are called *Stangs*, and frequent complaints are made after floods, of all the *Stangs* being washed away,—

An inundation that o'erbears the banks
And bounds of all religion; if some *stancks*
Shew their emergent heads, like Seth's fam'd stone,
Th' are monuments of thy devotion gone.

FLETCHER'S *Epigr.* p. 167.

Mr. TODD is very copious in his explanation of the word *Stang*.

STOOP, or STULP, a short stout post, put down to mark a boundary, or driven into the ground for any purpose,—

“ *Bridge-Warde Within*, so called of London Bridge, which bridge is a principal part of that Warde, and beginneth at the *Stulpes* on the South end by Southwarke, &c.”—STOW’s *London*, p. 167.

This explanation of that honest old Chronicler is confirmed by the Will of Sir GEORGE BARNES, Knight and Alderman, who, in 1557, gave “ two little messuages or tenements, at the farthest end of London Bridge, adjoining to the Great Stoop there, on the West side, and lying in the parish of St. Olave, in the Borough of Southwark,” to the intent that the rents thereof should be bestowed in bread to the poor, and for the repairs of the Church.

It is Sir GEORGE BARNES, who is represented on his knees in HOLBEIN’s celebrated Picture in the Hall of *Bridewell*, as receiving from King EDWARD the Sixth the Royal Charter, by which he gave up and

erected his Palace of Bridewell into an Hospital and Workhouse.

Whan mark'd the ground, whan plac'd the *stoop*,
 They made a proclamation,
 That sic as for the prize had hope,
 Soud tak the middle station.

NICOL'S *Poems*, ii. 15.

TACK, grass or clover for horses and cattle, hired by the week, month, or quarter.

TEASEL, or TEAZEL, the Fuller's thistle, a kind of hard burr which is used by Clothworker's in raising the nap upon woollen cloth.

TEMSE, a small sieve.—*Temse-Bread*, bread made of flour better sifted than usual.—

Some mixeth to miller the *rye* with the *wheat*
Tem loaf, on his table, to have for to eat.

TUSSER'S *Five hundred Points*, p. 17.

TENSTREE, or TENSTREYE, several small sums given to charitable uses at Shifnal, in Shropshire, are charged with the payment of 10*s.* for the *Tenstree* rent.—Rep. iv. p. 256.—*Quare, Tenth-stress*, a sum in aid of the levy of *Tenths*.

TOFT, a place where a messuage hath stood, a messuage inferior to a farm house, and

superior to a mere cottage,—a cottage, with a croft, or other small portion of land, annexed to it.

TREEN PLATES, or PLATTERS, wooden dishes,—*trenchers*, thrifty articles not quite disused in remote Counties,—

Treen dishes be homely, and yet not to lack,
Where stone is no laster, take tankard and jack.

TUSSER'S *Five hundred Points*, p. 260:

WALK-MILL SILVER, a fine in lieu of fulling cloth at the Lord's *Walk* (or *Fulling*) Mill. *Walk* was used to express a similar repetition of Sound in the *Smithy*,—

You idle knaves, what are you loytring now?
No hammers *walking*?

Play of Lord Cromwell.

WALL SCOT, a tax, for preserving the banks or walls of the river *Thames*, in the parish of Plumstead.

WAND of LAND, a rod, or rood.—*Wang*, signifies a *field*.—PHILLIPS.

WARPING, a process of *flooding* the land, in order to render it productive, in the West Riding of the County of York.

WHITTLE, properly THWITTLE, a knife. A

farm at Softley, in the Parish of Peniston, in the County of York, pays yearly to GODFREY BOSVILLE, Esq., of Gunthwaite, a *Whittle*.—BECKWITH.—In OCCLEVE's picture of CHAUCER, he is represented with a knife hanging from a button on his breast, probably a *Sheffield Whittle*.—GOUGH'S *Sep. Mon.* vol. i. p. clix.

WICH, or WYCH, a salt spring, or salt work.

WICK, a fixed abode, or residence, a village, a bay.

WIG, a species of *cake*, so called.

WINDLE, a basket, a bushel,—the tenants of two Farms are obliged to supply the Master of the School of *Newton-with-Scales*, in the County Palatine of Lancaster, with 12 loads each of oatmeal, at 35s. the load of 240 lbs., to be delivered at the School-house,—and six *windles of wheat*, at 220 lbs. each, for 30s. *per windle*, to be delivered at the Mill. —Rep. xi. p. 268.

To *windle* is to make up straw or hay into bottles.—“Drivers of straw and hay will take notice, that the *Kemple* of straw must consist of forty *Windlens*; and that each *Windlen*, at an average, must weigh

six pounds trone, so that the *Kemple* must weigh fifteen stones trone."—JAMIESON.

WITHEYS, any low place where willows grow.
—KENNET.

WOODLAND MEASURE, *v. LUG*.—*Wood Measure*, in the County of Hereford, bears a proportion to the Statute measure, as 49 to $30\frac{1}{4}$, but it is generally understood as 8 acres to 5.

WORTHINE, a quantity of land, so called in the Manor of Kingsland, in the County of Hereford,—the tenants of such lands have been styled "*Worthies*."—DUNCUMB.

YARD LAND, is a quantity of land, which is various according to the place, from 15 to 40 acres.—Ten acres of land, according to the old custom, make a *Ferdell* or *Ferundel* (*Fardingdeal*), and four Ferdells make a Yard Land. The fourth part of an acre, in some places, is called a *Yard of Land*, and half an acre is a *Selion*.

YARD of LAND, a yard of land, in the County of Somerset, is a quarter of an acre.

YEOMEN BREWERS.—There are no such persons at present,—but it is understood, that there formerly were persons known by

that description, forming a branch of THE BREWERS' COMPANY. The expression occurs in the Will of ROGER BELLOWE, in 1614, who gave 20s. to *The Yeomen Brewers*, to be bestowed among their poor.

SEPULCHRAL MONUMENTS.

FROM the most remote Antiquity, until the present time,—from the Savages of the Southern Hemisphere, to the polished Nations of Europe,—all Mankind have agreed in erecting Sepulchral Monuments, to mark their admiration of the Illustrious dead.

Few circumstances in the history of our Species are more honourable to Human Nature, than this grateful solicitude to record the sense of Obligation,—and no one so likely, to aid the influence of Religion, and invigorate the efforts of Patriotism, as the prospective hope of gaining similar honours.¹

The splendour of Eloquence has often been powerfully exerted in the Senate, when recommending the erection of Monuments to commemorate the fame of

¹ Wood's Essay on National and Sepulchral Monuments, p. 1.

meritorious men, and in paying the debt of Gratitude to those who have gloriously contributed to exalt the renown of their Country. Nothing, we are told, can be more honourable to the memory of the dead, or more soothing to the feelings of their families, or more advantageous to the best interests of the State, than those testimonies of National approbation which are usually conferred upon eminent Public Services.

In the long enumeration of Sepulchral Monuments will be seen, how anxious our Predecessors were about depositing the dead bodies of their relations and friends, and erecting Tombs over them,— and whether it proceeded from an affectionate desire to convey to Posterity the names and good actions of their family, or from a religious persuasion and hope of meeting them again in another life, such monuments or memorials have their use, and must not hastily be condemned.

The thought, too, that their remains should ever be disturbed, appears to have

been very distressing to many persons, and their injunctions, in consequence of such apprehension, are strongly expressed.

It is uncertain whether the request and imprecation upon the Grave-stone of our immortal Bard were written by SHAKESPEARE himself, or by one of his friends,—but they, doubtless, allude to the custom of removing skeletons after a certain time, and depositing them in Charnel-houses,—and similar execrations are recorded in many ancient Latin epitaphs,—

“Good friend for Jesus’ sake forbear
“To dig the dust inclosed here:
“Bless’d be the man that spares these stones,
“And curs’d be he that moves my bones.”

In 1681, ROBERT BLANCHARD, by his Will, after desiring that his body should be decently buried in the Parish Church of Fulham, *as deep in the ground as conveniently might be*, gave 40s. yearly, ~~and~~ provided, that it should be so long continued and paid, and no longer, than the place of his interment, (except for the

burial of a relation or repairs,) should remain *undigged* and *undisturbed*.²

GEORGE WHITING, by his Will, which is dated in 1709, is equally peremptory,—as he declares, that in case the six free-stone tombs, and a grave, in which some of his nearest relatives were interred, and the several inscriptions upon them, should at any time be ruined and destroyed, or be so neglected as not to be sufficiently repaired, or in case any other person should be at any time thereafter (besides himself) buried in any of the same ground, that in either of these cases, all the charities and pious gifts by him given, *shall cease and determine*.³

In 1722, Mr. JOHN GEORGE, by his Nuncupative will, gave to the poor of Croscombe, in the County of Somerset, 5*l.* a year, as long as his Tombstone remains unmoved,—*and the legacy to cease from the moment his Grave should be opened.*

This sum is regularly paid, and distri-

² Rep. viii. p. 425.

³ Rep. xii. p. 412.

buted to the Second Poor, upon his Grave-stone in the Church of Croscombe.⁴

In 1728, ELIZABETH BROWN charged a freehold messuage in London, with an annual payment to the poor of the parish of Christ Church, during such time as the stone, which then lay on the body of her husband, should after her burial continue unremoved, or until such time as any other person should be buried under the same stone without the consent of her executors first had in writing,—and in case the stone should be removed after her burial, or any other person should be buried under it without such consent, then the annuity *to cease*.⁵

Miss MARY DUNNING, by indenture in 1805, granted a yearly annuity of 6*l.*, upon condition, that herself, and her nephew, The Right Hon. RICHARD BARRÉ Lord ASHBURTON, and any of his descendants, while there was room without disturbing the remains of those that should have been buried before, and The Right Hon. ELIZA-

⁴ Rep. III. p. 392.

⁵ Rep. IV. p. 88.

BETH Dowager Lady ASHBURTON, and MARY DUNNING, late of Walkhampton, should be permitted to retain for their place of interment, the Burial Place on the South side of the Church of Ashburton, called “*Crews's Aisle*,” under which The Right Hon. JOHN Lord ASHBURTON, the deceased brother, JOHN DUNNING, Esq., the deceased father, and AGNES the deceased mother of the said MARY DUNNING had been already interred,—and that the same ground should remain undisturbed by any other person, and that every other person should be excluded from being interred there,—but if the same should be refused to be complied with, she declared that the Annuity *should cease*.

Miss DUNNING was interred in the burial place called “*Crews's Aisle*,”—but The Commissioners are not aware, that the remains of any person have since been deposited there.⁶

⁶ Rep. vii. p. 175.

ROSE-TREES, AND DRESSING THE
GRAVES WITH FLOWERS.

A Singular instance of affection has been observed for time out of mind in the parish of Ockley, in Surrey, of planting *Rose-trees* upon the Graves, especially upon those of Lovers, so that this Church-yard is full of them. This custom is the more remarkable, because we may observe it to have been anciently used, both among the Greeks and Romans. They were so very religious in it, that we find it often annexed as a Codicil to their Wills,—as appears by an old inscription at *Ravenna*, and another at *Milan*, by which they ordered *Roses* to be yearly strewed and planted upon their graves.¹ Hence the Elegy of **PROPERTIUS**, implying the usage of burying amidst *roses*,—

Illa meo caros donasset funere crines,

Molliter et tenerâ poneret ossa *rosâ*.

Lib. i. eleg. 17. lin. 21.

¹ CAMDEN'S *Britannia*, edited by Bishop GIBSON. vol. i. p. 236.

and ANACREON, speaking of it, says, that the *Rose* protects the dead from putrescence,—

Τοδε ταῦτα νεκροῖς ἀμυνεῖ.

Od. 53. lin. 25.

The Romans were passionately fond of *Roses*, and were at much expense to procure them in Winter, to float in the *Falerian* Wine. They called their Mistresses *Roses*, from tenderness, and crowns of those flowers were tokens of pleasure and gallantry. The Rose was the emblem of a short life, and hence it was strewed over Tombs,—and it also appears in Epitaphs, that relations engaged to strew them annually.²

ALEXANDER the Great adorned the Barrow of ACHILLES, whom he regarded as his Ancestor, with *choice flowers*, anointed the Stela or Pillar upon it with sweet perfumes, and, with his companions, ran naked, as the custom was, round it.³

SUETONIUS informs us, that AUGUSTUS

² FOSBROKE'S Encyclopedia of Antiquities, p. 748.

³ CHANDLER'S Hist. of Ilium, p. 70.

took a view of the Corpse of ALEXANDER in the glass coffin in which it was deposited at Alexandria, and with the utmost veneration scattered *flowers* over it, and adorned it with a golden Crown.⁴

The same Historian also acquaints us, that, notwithstanding the detestable crimes of the Tyrant NERO, there were some persons, who, for a long time after his death, continued to deck his Tomb *with spring and summer flowers*.⁵

It is to this circumstance that Lord Byron alludes,—

When NERO perish'd by the justest doom
Which ever the destroyer yet destroy'd,
Amidst the roar of liberated Rome,
Of Nations freed, and the World o'erjoy'd,
Some hands unseen *strew'd flowers* upon his tomb;
Perhaps the weakness of a heart not void
Of feeling for some kindness done when power
Had left the wretch an uncorrupted hour.⁶

The time when the Women go out at

⁴ SUETONIUS, Octavius *cap. 18.*

⁵ SUETONIUS, Nero *cap. 57.*

⁶ Don Juan Canto 3. Stanza 109:

Cairo, is mostly on Fridays, to the Burial-places, to adorn with *flowers* and *boughs* the Sepulchres of their relations, to hang a lamp over them, and pour water on their graves.⁷

A veneration for deceased friends and relatives is a favourable trait in the character of a people. This taste for decorating the Tombs occurs in very remote Countries, which hold but little communication with each other,—and prevails equally in South Africa,⁸ and in China.⁹

And our own sweet SHAKESPEARE, with inimitable tenderness, adds,—

With fairest *flowers*,
Whilst summer lasts, and I live here, Fidele,
I'll sweeten thy sad grave: Thou shalt not lack
The flower, that's like thy face, pale primrose; nor
The azur'd hare-bell, like thy veins; no, nor
The leaf of eglantine, whom not to slander,
Out-sweeten'd not thy breath.—

Cymbeline, Act. iv. Sc. 2.

⁷ POCOCKE's Descript. of the East, vol. i. p. 192.

⁸ TUCKEY's Narrative, p. 382.

⁹ HALL's Voyage to The Great Loo-Choo Island, p. 143.

In 1652, EDWARD ROSE, by his Will, directed his body to be buried in the church-yard of Barnes, and bequeathed 5*l.* for making a frame or partition of wood in the church-yard where he had appointed his burying-place, and ordered three *Rose trees*, or more, to be planted about the place where he should be so interred,—and he also bequeathed to the Minister, Churchwardens and Overseers of the poor of Barnes, for the use of the poor of that parish, 20*l.* to be laid out, within three years, in the purchase of an acre of land for the use of the poor,—but he willed, that out of the rents and profits of the same, they should cause the frame and partition of wood to be kept in repair, and the *rose trees* to be preserved, or others planted in their places, from time to time, as they should decay.¹⁰

On the outside of the Church of Barnes, in the South wall, is fixed a small tablet of stone between two of the buttresses, to the memory of Mr. Rose. The space

¹⁰ Rep. x. p. 589.

between the buttresses is inclosed with wooden pales, and some *rose trees* are planted against the wall on each side of the tablet, which are healthy and flourishing, and the Clerk of the parish receives a small annual salary for taking care of them.¹¹

As a resident in Surrey, Mr. Rose might be well acquainted with the custom observed at Ockley, and which was doubtless derived from the Romans, who were much in that neighbourhood,¹²—or, it might be intended in playful allusion to his own name. Mr. GOUGH remarks, that in South and North Wales he has seen new graves stuck round with flowers,¹³—and such affectionate decoration of the sepulchres upon the Continent is also very common, as well as in Norway.

It was, and perhaps is still, the custom in Dublin on *St. James's* day, for the relatives and friends of those who are

¹¹ LYSONS's Environs of London, vol. i. p. 17.

¹² MANNING and BRAY's Hist. of Surrey, vol. ii. p. 165.

¹³ Britannia, vol. i. p. 251.

buried in St. James's church-yard, to dress up the Graves with *flowers*, cut paper, Scripture phrases, garlands, chaplets, and a number of other pretty and pious devices, where those affectionate mementos remained, until they were displaced by fresh ones the next year.¹⁴

¹⁴ O'KEEFE's Recollections, vol. i. *p. 21.*

CONCLUSION.

THIS HISTORICAL DESCRIPTION may possibly be thought, at first sight, to have been extended to a greater length than is necessary,—But it must be considered, that ancient and pious rights have become the subject of Legislation, and that any degree of information, however humble, may aid in storing the mind with a species of Knowledge suitable to the occasion.

Benevolence needs not abundance,— and it may with the greatest truth be announced to the Public, that the sum of their Bounty is not negligently preserved, but, with comparatively few exceptions, is faithfully administered according to the Injunctions of the Donors.

As the present Investigation of THE COMMISSIONERS is one of the most important in which the Legislature has lately

been engaged, it would scarcely seem that facts can be too numerously collected. To THE COUNTRY at large it may honestly be stated, that these REPORTS have been received with the most cordial acquiescence and confidence,—a circumstance the more gratifying, as it is justly due to the personal good Qualities of THE COMMISSIONERS, and the Candour with which their Investigations have been conducted. Leaving Pecuniary Remuneration in this case a bare act of Justice,—

But in what terms shall we express our Gratitude to those HONORARY COMMISSIONERS, who have had nothing but responsibility for their reward,—and who, ever anxious for the success of the Inquiry, have devoted their inestimable Time and great Talents unceasingly in it's progress?

It would be the highest degree of Presumption in me, to attempt to expatiate upon the Merits of an INQUIRY, which has so largely experienced the approbation of the Public. Nor could I, with

prudence, have assumed the right of conducting the reader to more copious Notices,—which, as they could derive no lustre from my humble reference, neither can they suffer injury by any silence of mine.

NICHOLAS CARLISLE.

THE END.





1

1

